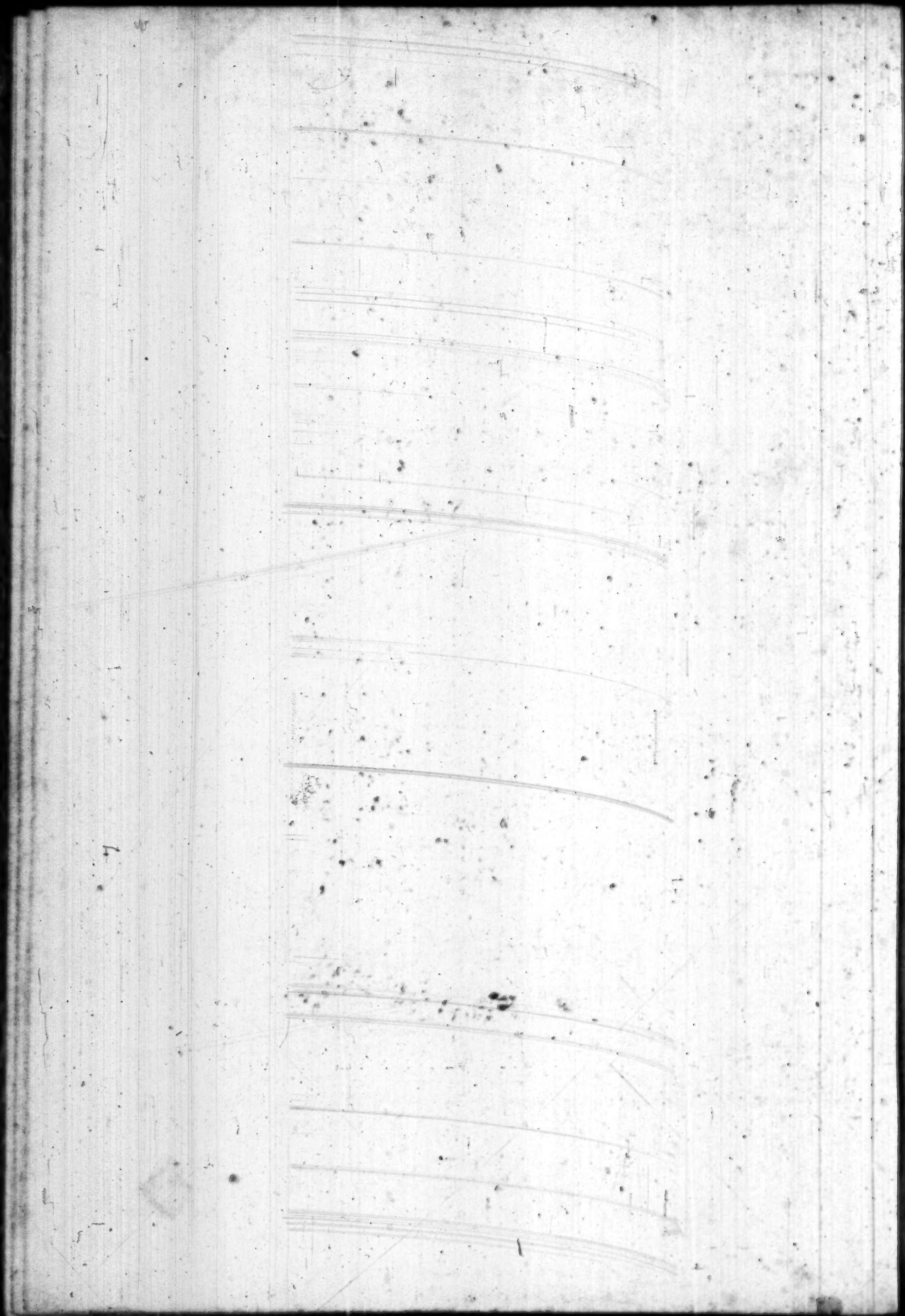


**The Lamen=
tation of a spinner,**
made by the moste ver-
tuous Lady queene Ca-
terine; bewailung the
ignorance of her blind
life: set forth & put in
print at the instant de-
sire of the right graci-
ous lady Caterine du-
cheffe of Suffolke, and
the earnest request of the
right honourable Lord
William Barre, Mar-
quesse of North-
hampton.



Wylliam Cicill hauyng
taken muche profite by the rea-
dyng of this treatise folowynge,
wisheth vnto euery Christian
by the readdyng therof like
profite with increase
from God.



Most gentle and
Christian reader, if
matiers should be
rather cōfirmed by
their reporters, thā
the reportes warraunted by the
matiers, I might iustly bewayle
our tyme wherin euil dedes be
well woozded, & good actes euil
cleped. But synce trueth is, that
thynges bee not good for theyz
prayles, but be prayled for theyz
goodnes, I doe not moue the to
like this christiā treatise, because
I haue mynde to prayse it, but I
A.ii. exhorste

The preface.

exhozte the to mynde it, and for
the goodnesse, thou shalt allowe
it, for whole likyng I laboure
not to obtaine, onely moued by
my example, theyr iudgement I
regarde, chiefly confirmed by the
matier. Truly our tyme is so
dispoled, to graunt good names
to euil frutes, and excellent ter-
mes to meane woꝝkes, that nei-
ther can good dedes entoy theyr
due names beyng defrauded by
the euil, neither excellent woꝝkes
can possesse theyr woꝝthy termes
beyng foꝛstalled by the meane.
Insomuche that menne seeke ra-
ther, how muche they can, then
how muche they ought to say: in-
clinyng moze to theyr pleasure,
then to theyr iudgement, and to
shewe them selues rather elo-
quent, then the matier good: so
that

The preface.

that neither the goodnesse of the
cause can moue them to say more
neither the euilnesse lesse. For if
the excellencie of this christian
contēplacion, ether for the good-
nesse herein to meruaile appea-
ryng, either for the profite here-
vpon to the reader ensewng
should be with due cōmendacion
folowed, I of necessitie should
either trauaile to fynde out newe
wozdes, the olde beyng anticipa-
ted by euil matiers, or wishe that
the comen speache of praisynge
were spared vntil cōuenient ma-
tiers were founde to spende it:
suche is the plentie of praisynge,
and scarcenes of deseruyng.

Wherfoze lackynge the maner in
wozdes, and not the matier in
deede of high commendacion, I
am cōpelled, to kepe in my iudge

A.iii.

ment

The p[re]face.

ment with silence, trustyng whō
my report could not haue moued
to like this p[re]sent treatise, the
worthynesse of the matier shall
compell to geue it honour.

Any yearthly manne would sone
be styred to see some mistery of
Magike, or p[ra]ctise of Alchumy,
or perchaunce some enchaunte-
ment of Elementes: But thou
whiche art ch[ri]stened, hast here a
wonderful mistery of the mercey
of God, a heauenly p[ra]ctise of re-
generacion, a spiritual enchaūt-
ment of the grace of God. If ioy
and triumphes be shewed when
a kynges chylde is bozne to the
wozld, what ioye is sufficient,
when Goddes childe is regene-
rated from heauen. Thone is
fleshe whiche is bozne of fleshe:
the other is spirit, which is bozne
of

The preface.

of spirite. The one also shall wither like the grasse of the yearth in shorte time, the other shall liue in heauen beyond all tyme.

If the findyng of one lost shepe, be moze ioyfull, then the haupng of nientie and nyne, what ioye is it to consyder the retorne of a straye childe of almighty God, whose retorne teacheth the nientie and nine to come to their fold? Euen suche cause of ioye is this, that the Angelles in heauen take coumfozte herein: be thou therfore ioyefull where a noble childe is newly bozne: shewe thy selfe gladde where the lost shepe hath wunne the whole flocke: be thou not sad, wherin Angelles reioyce. Here mayest thou se one, if the kynde may moue the a woman, if degre may prouoke the a woman

The p[re]face.

woman of highe estate, by byrthe
made noble, by mariage mooste
noble, by wysedome godly, by a
mightie kyng, an excellēt quene,
by a famous Henry, a renoumed
Katherine, a wife to him that was
a kyng to realmes: refusing the
worlde wherein she was loste, to
obteyne heauen wherein she may
be saued: abhoryng synne, whi-
che made her bonde, to receiue
grace, whereby she may bee free:
dispyng fleshe the cause of cor-
ruption, to put on the spirite, the
cause of sāctificacion: forsakynge
igno[ra]nce wherein she was blind,
to come to knowledge, whereby
she may see: remouynge supersti-
tion, wherein she was smothered,
to embrace true religion, where-
with she may reuiue. The fruit
of this treatise (good reader) is
thy

The preface.

thy amendeinent: this onely had;
the wyter is satisfied. This good
lady thought no shame to detect
her synne, to obtain remission: no
vilenes, to become nothing, to be
a membre of him, whiche is all
thynges in all: no folye to forget
the wysedome of the worlde, to
lerne the simplicite of y^e gospel:
at the last, no displeasauntnes to
submitte her selfe to the schole of
the crosse, the lernyng of the cru-
cifye, the booke of our redempci-
on, the very absolute libraty of
Goddess mercy and wysedome.
This way thought she her hono^r
encreased, and her state perma-
nent, to make her yearthly hono^r
heavenly, and neglect the transi-
toyre for the euerlastyng. Of
this I would the warned that y^e
profite may ensue. These great
mysteries

The preface.

mysterles, and graces be not well
perceiued, excepte they be surely
studied, neither be they perfittely
studied, except they be diligently
practised: neither profitably prac-
tised, without amendement. Se
and learne hereby what she hath
doone, then mayest thou practise,
and amend that thou canst do: so
shalt thou practise with ease ha-
uyng a guide, & amend with pro-
fite, hauyng a zeale. It is easier
to see these, then to learne: begyn
at the easpest to come to the har-
der: see thou her confession, that
thou mayest lerne her repētance:
practise her perseuerance, that
thou mayest haue like amende-
mente: Displease thy selfe, in es-
chewing vice, that thou mayest
please God in askyng grace: let
not shame hinder thy confession,
whiche

The p[re]face.

whiche hindred not the offence: be
thou sure if we knowelage oute
sinnes, god is faithfull to forgiue
vs, and to clense vs from all vn-
righteousnes; obey y^e p[ro]phetes
saiyng: declare thy wayes to the
lo[rd]de. Thus farre thou mayest
learne to knowe thy selfe: nexte
this be thou as diligent to releue
thy self in Gods mercy, as y^e hast
been to reuele thy selfe in thyne
own repentaunce. For God hath
cōcluded al thinges vnder synne,
because he would haue mercede
vpon al, who hath also bozne our
synnes in his body, vpon the tree,
that we should be deliuered frō
sinne, & shuld liue vnto righteous-
nes, by whose stripes we be hea-
led: here is our anker, here is our
shepherd, here we be made whole
here is our life, our redemption,
our

The p[re]face.

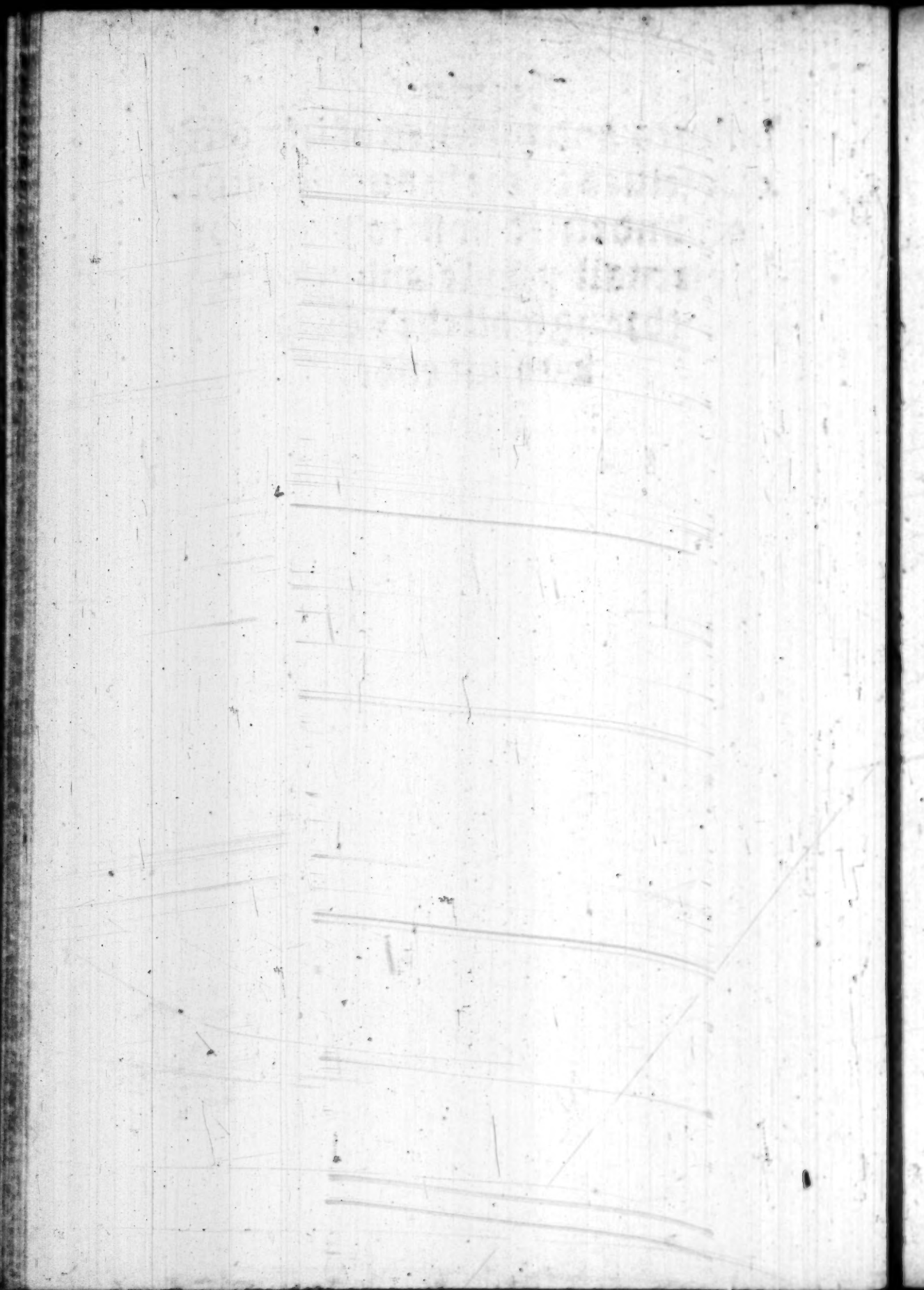
our saluacion, and our blisse: let
vs therfore now fede by this gra
cious Quenes example, and be
not ashamed to become in confes
sion Publicanes, since this no
ble lady wyll be no Pharisee.

And to all ladies of estate I wish
as earnest mynde to folowe our
Quene in vertue, as in honour:
that they might ones appeare to
p[re]ferre God befoze the worlde;
and be honourable in religion,
whiche now be honozable in va
nities: so shall they (as in some
vertuous ladyes of right highe
estate it is with great cōfort seen)
tast of this fredom, of remission,
of the euerlastyng blisse, whiche
excedeth all thoughtes & vnder
standynges, and is p[re]pared for
the holy in spirite, for the whiche
let vs with oure intercession in
holynes

The preface.

holines and purenes of life, offre
our selues to the heauenly father
an vndefiled host: to whom be
eternall prayse and glozve,
thzough all the yearth,
without ende.

Amen.



A lamentaci-

on oꝝ complaynt of
a Sinner.



When I conside
in þ bethinking
of myne euill, &
wretched foꝛmer
lyfe, myne obsti

By knowlege
of sin, chimer
concession

nate, stonpe, and vnttractable
herte, to haue so muche exce-
ded in iuilnes, that it hath not
only neglected, yea contēned,
and dispised gods holye pre-
ceptes and cōmaundmentes:
But also embraced, receyued,
and esteemed vayne, folish, and
feyned trifles: I am partly by
the hate I owe to sinne, who
hath reigned in me, partly by
the loue I owe to all Christi-

N. i.

ans

The Lamentacion

Charitie is
not abated.

The argument
of the booke.

The authors
sinnes.

Psalm. xli.

The goodness
of god.

ans, whome I am contente
to edifye, euen with the exam-
ple of myne owne Name, for-
ced and constrayned with my
harte and wordes, to confesse
and declare to the world, how
ingrate, negligent, vnkynde,
and stubberne, I haue bene
to god my Creatour: & howe
beneficial, mercypful, and gen-
till, he hath been alwayes to
me his creature, beyng suche
a miserable, and wretched
sinner. Truly I haue taken
no lytle sinall thing vpon me,
first to set furth my whole sto-
bernes, & contempt in wordes
the whiche is incomprehensi-
ble in thought (as it is in the
Psalmie) who vnderstandeth
his fauts: next this to declare
the excellent beneficence, mer-
cy, and

of a Sinner.

ty, and goodnes of god, whiche is infinite, vnmesurable: neyther can all the wordes of Angels, and men, make relation thereof, as apperteyneth to his moste high goodnes.

Who is he that is not forced to confesse the same, if he consider what he hath receyued of God, and doeth daylye receyue: Yea if men would not **Luke. xix** acknowledge, & confesse the same, the stones would crye it out. Truly I am constrained and forced to speak and write therof to mine own confusion and shame, but to the glorye and praise of god. For he as a louyng father, of most abundant and high goodnes, hath heaped vpon me, innumerable benefites:

God in goodnes incruaylous.

and I

The Lamentacion

Man in euil:
nelle wounde:
rous.

Iohn. iij.

The iugement
of man is cor-
rupt in al thi-
nges.

And I contrary, haue heaped
manyfolde sinnes, dispisynge
that whiche was good, holpe,
pleasaunt, & acceptable in his
sight, & choycing that whiche
was delicious, pleasant, & ac-
ceptable in my sighte. And no
metwayne it was y^e I so dyd,
for I woulde not learne too
knowe the lord & his wayes,
but loued darknes better thaⁿ
lyght, yea darkenes seemed to
me light. I embraced ignozance
as perfect knowlege, & know-
lege seemed to me superfluous
and bayne: I regarded little
gods worde, but gaue myself
to vanities and shadowes of
the worlde. I forsoke hym, in
whome is al truth, & folowed
the vain folish imaginacions
of my hert. I would haue co-

ue

of a Sinner.

uered my sinnes with the pre-
tence of holynes, I called su-
persticion, godly meaninge, &
true holynes, errour: the lord
did speake many pleasant and
swete wordes vnto me, and I
would not hear: he called me
diuerfly but through froward-
nes I would not aunswere.
Mine euils & miseries be so
many & gret, that they accuse
me euen to my face. Oh howe
miserably & wretchedly am I
confounded: when for þe mul-
titude & greatnes of my sinnes
I am compelled to accuse my
self. was it not a maruetlous
vnkynndenes when God dyd
speake to me, & also call me, þe
I would not answere hym &
what mā so called would not
haue heard: or what man hea-
ryng

Euery mānes
sin accuseth hē
selfe.

The Lamentacion

ryng, woulde not haue answered: If an earthly Prince had spoken, eyther called him I suppose there be none but would willingly haue dooen bothe. Nowe therfore what a wretche & Captif am I: that when the Prince of princes, & king of kinges, did speak many pleasaunt & gentle wordes vnto me, and also called me so many & sundry times, & they can not be numbred: And yet notwithstanding these greate signes and tokens of loue, I would not cum vnto him, but hid my self out of his sight, seeking many croked & by wayes wherein I walked so long that I had clene lost his sight And no meruayle oz wundre, for I had a blynde gyde called
led

led Ignorance, who dynt
med to myne eyes, & I coulde
neuer perfectelpe gette anye
sighte of the fayer, goodlye,
streyght, and right wayes of
his doctrine: but continual-
ly trauayled vncomfortably,
in foule, wicked, croked, and
peruerse wayes. Yea and be-
cause they wer so muche haū-
ted of manye, I coulde not
thinke but I waulked in the
perfit and right way, hauing
more regarde to the nymbze
of the walkers, then to the or-
der of the walking: beleuyng
also moste suerlye with com-
pany to haue walked to hea-
uen, where as I am most sure
they woulde haue broughte
me downe to hell.

I forsoke the spiritual hono-

A.iii.

ryng

A blinde gyde
for a blynde
waye.

The nūber of
people maye
nor be folow-
ed, but the
goodnes.

The Lamentacion

A fleshly man
regardeth not
spiritual thin-
ges,

Mark a num-
ber of Idols.

The sin against
the first com-
maundement.
Deut. vi.

ring of the true liuyng God,
& wutshipped visible idoles,
& ymages made of mennes
handes, beleuing by theym to
haue gotten heuen, yea to say
the truthe I made a great y-
dol of my self: for I loued my
self better then god. And cer-
taynly looke how many thin-
ges are loued or preferred in
our hartes befoze god, so ma-
ny are taken and esteemed for
ydoles, and false gods.
Alas howe haue I violated
this holly, pure, & moste high
precept & comaundment of y
loue of god: whiche precepte
byndeth me to loue hym with
my hole hearte, minde, force,
strengthe, & vnderstandyng.
And I lyke vnto an euil wic-
ked

of a Sinner.

ked, disobedient chylde, haue
geuen my wyl, power, & sen-
ces to the contrary: makynge
almost of euery earthly & car-
nal thing a god: furthermoze
the bloud of Christe was not
reputed by me sufficiēt for to
wash me from the filth of my
sinnes: neyther suche wayes
as he hath appoynted by his
word. But I sought for suche
titrat as the bishop of Rome
hath planted in his tyranny &
kingdom, trusting with great
confidence by the vertue & ho-
lines of them, to receyue full
remissio of my sinnes. And so
I dyd as much as was in me
to obfuscate & darkē y great
benefit of Christes Passiō:
then the which no thought cā
conceyue any thyng of moze
ba-

The bloud of
Christe.

The worde of
God is onelye
the doctryn of
saluation.

Bis. of Rome
is an euell b.
surper of Ch-
stes power.

The Lamentacion

The father
is honoured
in his sonne.

Hebze. x.

The moste
horrible sine.

The honour
of God abou
ded vpon the
crosse.

Hebze. i.

1. Corin. ii.

balne: There can not be Done
so great an iniurie & displea-
sure to almightie god our fa-
ther, as to treade vnder foote
Christ, his only begotten and
welbeloued sonne. All other
synnes in the world gathered
together in one, be not so hey-
nous, & detestable in the sight
of God. And no wôder, for in
Christ crucified, God doeth
shewe him selfe moste noble &
glorious, euen an almightie
God, and most louyng father,
in his onely deare and chosen
blessed sonne. And therfore I
counte my selfe one of þ most
wicked & myserable synners,
because I haue been so much
contrary to Christ my sautoz.
S. Paule desyzed to knowe
nothyng but Christ crucified
after

of a synner.

after he had been rapt into
the thirde heauen, where he
heard suche secretes as were
not cōuenient & mete to vtter
to menne: but counted all his
wozkes, and doynges as no-
thyng, to wyne Christ.

To knowe
Christ cruci-
fied is the co-
mingest lesson
in discipline.

Philip, iiii,

And I most presumptuously
thinkyng nothyng of Christ
crucified, went about to sette
foorth myne owne righteous-
nes, sayng with the proude
Pharisey.

Luke xiii

Good Lorde I
thanke the, I am not like o-
ther men. I am none adul-
terer, nor fornicatour, and so
foorth, with such like wordes
of vaine glozy, extollyng my
selfe, and dispisyng others,
workyng as an hired seruaūt
for wagies, or els for reward:
and not as a louyng childe,
onely

A man of his
owne proude
nature is eas-
ily made a
Pharisee

The Lamentacion

Children learn
to be thank-
ful to your fa-
ther.

Rom. b.

Harde hartes
do receyue no
paine.

only for very loue, without
respect of wagies or reward,
as I ought to haue doen, ney-
ther did I considre how bene-
ficial a father I had, who did
shew me his charitie & mercy
of his own mere grace & good-
nes, & when I was moste his
enemie, he sent his only begot-
ten & welbeloued sonne into
this worlde of wretchednes &
miseric, to suffre most cruell &
sharp death for my redencion.
But my harte was so stony &
hard, that this great benefite
was neuer truly & liuely prin-
ted in my hert, although with
my wordes it was ofte reher-
sed, thinking myself to be suf-
ficiently instructed in y^e same
& beyng in dede in blind igno-
raunce. And yet I stood so wel
in

of a Sinner.

In myne own iudgement & opinion y^e I thought it vayne to seke y^e increace of my knowlege therein. Paule calleth Christ the wisdom of god, & even the same Christe was to me foolishnes: my pryde & blindness deceiued me, & y^e hardnes of my hart wthstode the growing of truth within it. Suche wer the frutes of my carnall & humayn reasons to haue rotten ignorance in place for ripe & seasonable knowlege. Suche also is the malice & wickednes y^e possesseth the hertes of men such is the wisdom & plesing of the flesh. I professed Christ in my baptisme when I began to liue, but I swarued from hym after baptisme, in continuance of my liuing, even as the

i. Cor. ii.

Two yoke fellows. Blindnes and hardnes of hart.

Profession in Baptisme.

The Lamentacion

Christ inno-
cent.

Esa. lxi

Man sinful.

Isai. li

Christ obe-
dient.

Man stub-
borne.

Math. x,

Christ humble.

Man proud.

Ihon. viii

Math. lxi

Christ hea-
venly.

Man worldly

Ihon. xiii

Iohn. vi

Ma. xviii

Math. viii

ii, Cor. viii.

the hethen whiche neuer had
begunne. Christ was inno-
cent and boyde of all synne,
& I wallowed in filthy sinne:
and was free from no synne,
Christ was obedient vnto his
father euen to the death of y
crosse, & I disobedient, & most
stubburne euen to the confu-
sion of trueth. Christ was
meke and humble in heart, &
I moste proud and bainglo-
rious. Christ dispised the
worlde with all the vanities
therof, and I made it my god
because of y vanities. Christ
camie to serue his bzyethzen, &
I coucted to rule ouer them.
Christ dispised worldly honoz
and I muche delited to attaine
thesame. Christ loued y base
& simple thinges of the worlde
and

of a synner.

and I esteemed the moſte fayre
and pleaſunt thinges. Chriſt
loued pouertie, and I welth.
Chriſt was gentle, and mercy-
full to the poore, and I harde
hearted and vniſentle. Chriſt
prayed for his enemies, and I
hated mine. Chriſt reioyced in
the conuerſion of ſynners, & I
was not greued to ſe they re-
uerſion to ſynne. By this de-
claracion all creatures may
perceiue how farre I was from
Chriſt, & without Chriſt, yea how
contrary to Chriſt, although
I bare the name of a chriſtian.
Inſomuche that if any man
had ſayd I had been without
Chriſt, I would haue ſtifely
withſtande theſame. And yet
I neither knewe Chriſt, nor
wherefoze he came.

Chriſt poore.
Man riche.
Luce, xiii
Luce, xiii
Ihon, viii
Math, ix

Many chri-
ſtians know
not they pa-
trone.
Ignorance.
Wyledom.

The lamentacion

Withoute the
cause nothing
is rightly kno
wen.

Rom. ii.

Lamentacion.

As concernyng the effect and
purpose of his cūming, I had
a certayne vaine blinde know-
lege, both cold & dead, whiche
may be had w al sin, as doth
playnly appere by this my cō-
fession & open declatacion.
What cause now haue I to la-
ment, sigh & wepe for my lyfe
and tyme so euyl spent: wyth
how muche humilitie & lowli-
nes ought I to cūm & knowe
lege my sinnes to god: geuīg
him thanks, that it hath ple-
sed hym of his aboundaunte
goodnes to geue me tyme of
repentaūce: for I knowe my
sinnes in the consideracion of
thē to be so greuous, and in
number so excedyng, that I
haue deserued very often eter-
nal dānacion. And for the de-
seruīng

of a Sinner.

feeling of gods wrath, so manifoldly due, I must vn-
 ceasingly geue thanks to the
 mercy of god, beseeching also
 that the same delay of punish-
 ment, cause not his plage to
 be the sozer, lince myne owne
 conscience condēneth my for-
 mer doings. But his mercye
 exceedeth al iniquitie: & yf I
 shoulde not thus hope, Alas
 what shuld I seke for refuge
 & cōfort: no mortall man is of
 power to help me: & for y mul-
 titude of my sinnes, I dare
 not lift vp mine eyes to hea-
 uen where y scat of iugement
 is, I haue so muche offended
 god. what shal I fal in despe-
 ration: naye I will cal vpon
 Christ the light of the worlde
 the fountayn of life. the relief

God therewith
 goodnes in de-
 ferriug of his
 wrath.

psalm. ciii.

psalm. cxlii.

Luke. xliii

Christe the
 light mer from
 desperation.

i. Iohii. i

B of

The Lamentation

John, iiii

i. John. ii

John, iii

Matt
xviii.

The power &
will of God.

John. iii

No santon but
one.

Luc. xix.

Matt. ii

Mannes humi
lity.

Matt. xv.

of al careful, & y peacemaker
betwene god & man, & the on-
ly health & comfort of al true
repentant sinners. He can by
his almighty power saue me,
& deliuer me out of this mise-
rable state, & hath will by his
mercy to saue euen the whole
sinne of the world. I haue no
hope nor confidēce in any crea-
ture, neyther in heauen, nor
earth, but in Christ my whole
& only sauour. He came into
the world to saue siners, & to
heale them y are sicke, for he
sayeth: the hole haue no nede
of a phisicion. Beholde lorde
howe I cum to the, a synner,
sick, & greuously wounded, I
aske not bread, but the crums
that fal from the chyldres ta-
ble. Cast me not oute of thy
syght,

of a Sinner.

right, although I haue deser-
ued to be cast into hell fyer.

If I shoulde loke vpon my
sinnes, & not vpon thy mercy
I shoulde disper: for in my
selfe I fynde nothing to saue
me, but a dunghyll of wicked-
nesse, to condemne me: yf I
shoulde hope by myne owne
strngthe, and power to cun-
out of this mass of iniquitie,
& wickednes, wherein I haue
walked so long, I shoulde be
deceyued: for I am so igno-
raunt blynde, weak, and feble
that I cannot bring my selfe
out of this intangled & way-
warde maze: but the more I
seeke meanes and wayes to
wynde my selfe out, the more
I am wrapped and tangled
therein.

A maze of sin.

B. It.

So

The Lamentacion

So that I perceyue my stry-
uing therin to be hinderance,
my trauail to be labour spent
in going backe. It is y^e hand
of the lord that can and wyl
bring me oute of this endeles
male of death: for wout I be
preuented by y^e grace of y^e lord,
I can not ask forgeuenes nor
be repentant o^r lo^ry for them.
There is no man can auow y^e
Christe is thonly sauour of y^e
worlde, but by the holy goste:
yea as s. Paul sayeth, no man
can say the sorde Iesus, but by the
holy goste. The spirit helpeth
our infirmitie, & maketh con-
tinuall intercession for vs, wth
suche sorowfult groonings, as
cannot be expressed. Therefore
I wil first requite & praye the
lord, to geue me his holy spi-
rit to

Mat. xviii.

Phil. ii.
1. Cor. iii.

God begeth
manne.

Math. xvi.

1. Tim. viii.
1. Cor. xii.

of a Sinner.

fit to teache me to auow that
Christe is þe saulour of þe world,
and to viter these wordes: the
Lord Iesus & finally to help mine
infirmities, & to intercede for
me. For I am most certaine &
suer, that no creature in hea-
uen nor carth is of power, or
can by any mean help me, but
god who is omnipotente, al-
mighty, beneficial & merciful
wel willing, and louing to al
those that cal & put their hole
cōfidence & truſte in hym. And
therefore I wyl seke no other
meanes nor Aduocate, but
Christes holy spirit, who is o-
ly the aduocate & mediator
betwene god & man, to help &
relpue me. But now what ma-
keth me so bolde, & hardye, to
presume to cum to the lord w-

The teaching
of the holie
spirit.

Iesus.

Actes. iiii.
God is our
help.

1. John. ii.
Christe is the
only mean be-
twene god and
man.

Objection.
What maketh
man bolde.

B.iii

suche

The Lamentacion

Sol: ion.

The promise
of Christe,
Math. xi.

suche audacitie & boldnes be-
yng so great a Sinner: truly
nothyng but his own worde:
for he sayth: Cum to me al ye
that labour, & are buidened,
and I shal refresh you: what
gentle, merciful, and comfort-
table wordes are these to all
sinners: wer he not a frantik,
mad, beastly & folye man, y
woulde run for ayde, helpes,
or refuge to any other crea-
ture: What a most gracious
comfortable, and gentle, say-
ing was this, with suche plea-
sant and swete wordes, to al-
lure his enemies to cum vnto
him: Is there anye worldye
prince or magistrate, y would
shewe suche clemencie, and
mercie, to their disobedient &
rebellious subiectes, hauing
offended

of a Sinner.

offended the: I suppose they Apocap. xiii.
would not with such wordes
allure them excepte it were to
cal theym, whom they cannot
take, & punish theym beyng Math. vii.
taken. But euen as Christe is
Prince of Princes, and lord
of lordes, so his charitie, and
mercy exceedeth & surmounteth
all others. Christ sayeth,
if carnall fathers doo geue
good giftes to theyr childe
when they aske theym, howe
much more shall your hea-
uenly father, beyng in sub-
stance all holpe, and moste
highly good, geue good gyf-
tes to al them that aske hym.
It is no small nor litle gyfte
that I nowe requyre, neyther
thinke I my selfe woorthy to
receyue suche a noble gyfte
B.iiii. beyng

The Lamentacion

The goodnes
of god bolde-
neth his cho-
sen.

zacharie. i.

John. xvi.

Fayth is euer
necessarie.

Rom. xiii.
Rom. iii

being so ingrate, vnkynde, & wicked a childe. But when I behold the benignitie, libera-
litie, mercy, & goodnes of the
lord, I am encouraged, bolde-
ned, & stirred to ask such a no-
ble gift. The lord is so boun-
tiful, & liberal, that he wil not
haue vs satisfied & contented
with one gift, neyther to aske
simple & smal gifts. And ther-
fore he promiseth and bindeth
hym self by his word, to geue
good & beneficial giftes to al
them y^e ask him with tru faith
wout whiche, nothing can be
don acceptable oz pleasing to
god. For fayth is the foundaci-
on, & ground of al other gif-
tes, vertues and graces: and
therefore I wyll saye, Lorde
encreace my faythe.

For this

of a Sinner.

For this is þy life everlastyng
lorde, that I must beleue the
to be the true god, & whō thou
diddest sende. Iesu Chyist.

By this fapth I am assured:
and by this assurance I fele
the remission of my synnes:
this is it þy maketh me bolde:
this is it that comforteth me,
this is it that quencheth all
dispayre.

I know O my lorde, thy iyes
loke vpon my fapth: Sainct
Paule sayeth, we be iustified
by the fapth in Chyist, & not
by the dedes of the lawe. For
if righteousness come by the
law, then Chyist dyed in vaine
Sainct Paule meaneth not
here, a dead humaine, histo-
ricall fapth, gotten by humaine
industry, but a supernal liue-

i, Ihon, titl
I learne what
true fapth
doth in man.

Osc, ii,
Ephc. ii
Roma, v
Gala, iii

Iustificas: sō
by a chrystia
fapth.
Roma, ii:
Gala, ii

The Lamentacion

Gala. v.

**Dignitie of
fayth hurteth
no woꝝkes.**

**Marke dist.
gently with
out offence.**

Roma. iii.

Roma. v

ly fayth, whiche woꝝketh by
charitie, as he him self plain-
ly expꝛesseth. This dignitie
of fayth is no derogacion to
good woꝝkes, foꝝ out of this
fayth springeth al good woꝝ-
kes. Yet we may not impute
to the woꝝthynes of fayth oꝝ
woꝝkes, our iustificacion be-
foꝝe God : but ascribe & geue
the woꝝthines of it, wholly to
the merites of Chꝛistles passi-
on, and referre and attribute
the knowledge & perceiuyng
therof, onely to fayth : whose
very true only pꝛopertie, is to
take, appꝛehend & hold fast y
pꝛomises of Gods mercy, the
which maketh vs righteous:
and to cause me continually
to hope foꝝ the same mercy, &
in loue, to woꝝke all maner of
wayes

of a synner.

wayes allowed in y^e scripture
that I may be thankfull for
thesame.

Thus I fele my selfe to cum,
as it were in a new garment,
before God, and nowc by his
mercy, to be taken iust & righ
teous, whiche of late without
his mercy, was sinfull & wic
ked: & by fayth to obtaine his
mercy, the whiche the vnfaith
full can not enioye. And al
though saint Iohn extolleth
charitie in his epistle sayng
that God is charitie, & he that
dwelleth in charitie, dwelleth
in God. Truly charitie ma
keth men liue like Angelles.
And of the mooste furious vn
brydled carnall men, maketh
meke lambes.

Ihon, iij
Obiection.

i, Iohn, ii

Solution.

yes

The Lamentacion

Yea with how feruent a spirit
ought I to cal. crye, and pray
to the lord, to make his great
charitie to burne, and flame
in my heart, beyng stony, and
euil affected, y^e it neuer would
cōceiue, no: regarde the great
inestimable charite, and loue
of God, in sendyng his onely
begotten and deate beloved
sonne into this vale of misery
to suffre the moste cruel and
sharpe death of the crosse for
my redemption: Yet I neuer
had this vnspeakable & most
high charitie, and abundant
loue of god, printed and fixed
in my heart duely, tyl it plea-
sed God of his mere grace,
mercy and pitle, to open mine
eyes. makyng me to see, and
beholde with the eye of liuely
fayth

of a Sinner

sayth, Christ crucified to be
myne onely sauioꝝ & redeemer.
For than I begane (and not
befoꝛe) to perceiue & see myne
own ignoꝛaunce & blyndnes:
the cause therof was, that I
would not learne to knowe
Christ my sauioꝛ & redeemer.
But when God of his meere
goodnes hadde thus opened
myne eyes, and made me see &
beholde Christ, the wysedome
of God, the light of y^e woꝛlde,
with a supernatural sight of
fayth. Al pleasures, vanities,
honour, riches, welth & aydes
of the woꝛlde began to waxe
bitter vnto me: than I knewe
it was no illusion of the deuill
noꝛ false, ne humaine doctrine
I had receiued: when suche
successe came therof, that I
had

Charitie
knoweth not
Christ, but by
reporre of
fayth.

i, Corin, i,
John, i

The Lamentacion

i, John. ii,

John. xiiii

Charitie immediately for
loweth lively
faith.

had in detestation & horroure,
that whiche I erst so much lo-
ued & esteemed: beyng of God
forbidden that we shuld loue
the world or þ vain pleasures
& shadowes in the same. Thā
began I to perceiue þ Christ
was my only sauiour & rede-
mer, & the same doctrine to be
al diuine, holy & heauely, infu-
sed by grace, into the heartes
of þ faithful, which neuer can
be attained by humaine doctrine
wit no reason, although they
shuld trauaile & labour for þ
same, to the ende of the worlde.
Then began I to dwell in god
by charitie. knowyng by the
louyng charitie of God in the
remission of my synnes, that
God is charitie as S. John
sayeth. So that of my faith
wherby

of a synner.

(whereby I came to knowe
God, & wherby it pleased god
euen because I trusted in him
to iustifie me) sprang this ex-
cellent charitie in my heart.

I thinke no lesse but many Secrete ob-
spection.
wyl wonder & meruail at this
my sayng, that I neuer knew
Christ for my sauiour & rede-
mer, butyl this tyme, for ma-
ny haue this opinion, sayng:
who knoweth not there is a
Christ: who beyng a christian
doeth not confesse him his sa-
uiour: And thus beleuyng
they: dead, humain, historycal
faith, & knowlage (which they
haue learned in their schola-
stical booke) to be the true in-
fused sayth and knowlage of
Christ, which may be had (as
I sayd befoze) with all synne.
Thet

The lamentacion

They vñe to say by theyꝝ owne
experience of them selves, that
theyꝝ fayth doeth not iustifye
them. And true it is, except
they haue this fayth y^e whiche
I haue declared here befoze,
they shal neuer be iustified.
And yet it is not false that by
fayth onely I am sure to be
iustified: euen this is y^e cause
that so manye impugne this
office and dutie of true fayth,
because so many lacke y^e true
fayth. And euen as the fayth-
ful are forced to allowe true
fayth, so the vnfaithful can in
nowyse p^{ro}bably intrete ther-
of: the one felyng in themselves
that he sayth, the other haupng
not in him for to say. I haue
certainly no curious lernyng
to defend this matter withal,
but

A milder and
true solution

of a Sinner,

but a simple zeale & earnest loue
to the truth, inspired of god,
who pꝛomisseth to powre his
spirit vpon al flesh, whiche I
haue by þ grace of god (whō
I most humbly honoꝝ) felt in
my self to be true. Let vs ther
foze now I pray you by faith
behold & cōsidꝛe the great cha
ritie & goodnes of god, in sen
ding his sōne to suffre deathe
foꝝ oure redemcion, when we
wet his moztal enemies, & af
ter what lozt & maner he sent
hym. first it is to be conside
red, yea to be vndoubtedly w
a perfect fayth beleued þ god
sent him to vs frely, foꝝ he did
geue him & solde hym not. A
moze noble and riche gifte, he
could not haue geuen. He sēt
not a seruaunt, oꝝ a friend, but
C. his

Hom God sēt
his son.

John. iii

The Lamentacion

Pha. ii.

i. John. i.

Roman. viii.

The charitie
of GOD to
warde man.

his only sonne, so deely beloved : not in delytes, riches, & honours, but in crosses. poverties, & slaunders: not as a lord but as a seruaunt: yea, & in most vile, & paynfull passions, to wash vs. not w water but w his own precious blud, not fro myer but fro the puddle & filthe of our iniquities. He hath geue hī, not to make vs poze, but to enriche vs w his diuine vertues, merites, & graces. yea and in hym he hath geuen vs al good thynges, and finally hymselfe: & that with suche great charitie as can not be expessed. Was it not a most high, and aboundaunt charitie of god, to sende Chyste to Meade his blond, to loose honour, lyfe, and

of a Sinner.

¶ All, for his enemyes: Euen Rom. 5.
in þe tyme when we had doen
hym mooste inturie, he firste
shewed his charitie to vs,
with suche flambes of love &
greater could not be shewed.
god in Christ hath opened vn
to vs (although we be weake
and blynde of oure selues)
that we maye beholde in this
miserable estate, the greatte
wisdome, goodnes and truth
with all the other godly per-
fections, whiche be in Christ.
Therefore inwardely to be-
holde Christe crucified vpon
the crosse, is the best and god-
lyest meditacion that can be.
We maye see also in Christe
crucified, the bewtie of the
soule, better then in all þe bo-
kes of the worlde.

A godly medi-
tacion.

The bewty of
the soule.

C.ii

For

The Lamentacion

For who þ with lively fayth;
seeth and seletþ in spirit that
Christe the sonne of God, is
dead for the satisfiþg & the
purifiþg of the soule, shal se
that his soule, is appoynted
for the very tabernacle, & mā-
cion of the inestimable, & in-
comprehensible maiestie and
honour of god: we se also in
Christ crucified, how vaine &
folysþ the worlde is, and how
that Christe beyng most wise
dispyled the same. we see also
howe blynde it is, because the
same knoweth not Christ, but
persecuteth hym. we see also
howe vnkynde the worlde is
by the kyllyng of Christe, in
the tyme he dyd shew it moste
fauour. Howe harde, and ob-
stinate was it that would not
be

John. xiiii.

The worlde
bayne.

Blynde.
vnkynde.

of a Sinner.

be mollified with so many teares & suche sweate, and so much bloude shedde of the Sonne of God, sufferinge with so greate and high charitie?

Therefore he is nowe verie blynde, that seeth not howe bayne, foolyshe, false, ingrate, *Sinne.* crewell, harde, wycked, and euill the worlde is, we maye also in Christe crucified wey our sinnes, as in a diuine balance, howe greuous & how weyghtye they be, seying they haue crucified christ: for they would neuer haue ben counterpayled but with the great and precious weyght of the bloud of the Sonne of God. And therfore god of his high goodnesse, Determyned that
hys

The Lamentacion

his blessed sonne shoulde rather suffer bludshed, then our sinnes shoulde haue condemned vs. We shal neuer know oure owne miserie and wretchednes, but with the lyghte of Chyste crucified. Then we shall see oure owne crueltie, when we feele his mercy, our owne vnrighthewysenes and iniquitie, when we see his ryghteousnesse and holynes. Therefore to learne to know trulye oure owne sinnes, is to studye in the booke of the crucifixe, by continuall conuersacion in faythe; and to haue perfecte and plentyfull charitie, is to learne fyrste by faythe the charitie that is in God towards vs. We maye see also in Chyste vpon

A Christian
mans booke.

Lessons of the
Crucifix.

of a Sinner.

Upon the crosse, howe greate
the paynes of hell, and howe
blessed the ioyes of heauen,
be: and what a sharpe, paine
full thyng it shall be to them
that from that sweete, happy,
& glorious ioy, Christ, shall be
depryued. Then this crucifix
is the booke, wherein god hath
included all thynges, & hath
moste cōpendiouslye written
therin, all truthe, profitable &
necessarpe for our saluacion.
Therefore let vs indue our
selles to stuop this booke, that
we being lightened w the spi-
rit of god, may geue him thā-
kes for so great a benefite. If
we loke further in this booke,
we shall see Christs greet victo-
ry vpon y crosse, which was so
noble & mightie, y ther neuer
was

Payne of hel.

Joy of heuen.

i. Corin. ii.

Christs vic-
tory.

The Lamentation

was, neyther shal be luche. Of
yf the victorie and gloze of
worldely Princes were great
because they dyd ouercumme
greate hostes of menne, how
muche moze was Chyistes
greater: whiche vanquished
not onely the Prince of thys
worlde, but all the ennemies
of God: triumphynge ouer
persecucion, iniuries, villas-
nies, sclaunderes, yea deathe,
the worlde, sinne, and the de-
uill: and brought to confusi-
on all carnal prudence.

Colloffen. 14.

The Princes of the worlde
neuet did fight withoute the
strengthe of the worlde.

Chyiste contraryly, wente to
warre, euen agaynste all the
strengthe of the worlde.

He

of a sinner.

He would fight as David did
with Goliath, vnarmed of all
humaine wisedom, and policy
and without all worldely po-
wer and strength. Neuerthe-
lesse he was fully replenished
and armed with y^e wholle ar-
mour of the spirite. And in
this one battail, he ouercame
for euer, all his enemies.

Sapi. xbi
David and
Christ com-
pared in fight.

There was neuer so glorious
a spoyle, neither a more riche
and noble, then Christ was
vpō the crosse: whiche deliue-
red all his electe, from suche
a sharpe miserable captiuitie.
He had in this battaile many
stripes, yea, and lost his life,
but his victorie was somuche
the greater. Therfore when
I loke vpō the sonne of God
with a supernatural fayth &

C.v.

light

The Lamentacion

Spheerical
armour,

1 pbe. b

Mat xxvii

Jesus Rile.

light, so vnarm'd, naked, ge-
uen vp, and alone with humi-
littie, patience, liberalittie, mo-
destie, gentlenes, and with al
other his diuine vertues, bea-
tynge downe to the ground all
Gods enemies, and makynge
the soule of man so fayre, and
beautiful, I am forced to say
that his victorie and triumph
was meruailous. And ther-
fore Christ deserued to haue
this noble title. Jesus of Nazareth,
kyng of the Iewes.

But if we wyl peticulerly
vntolde, & see his great vic-
tores, let vs fyrst behold how
he ouercame hymne, with his
innocencie: and confounded
pride, with his humilitie:
Quenched all worldly loue,
with his charitie: appeared
the

of a synner.

the wrath of his father, with his mekenes; turned hatred into loue, with his so many benefites, and godly zeale.

Christ hath not onely ouer-
cum synne, but rather he hath
killed the same: in as muche as
he hath satisfied for it himself
with the moste holy sacrifice
and oblacion of his precious
bodye, in sufferynge moste bit-
ter and cruel death. Also
after an other sorte, that is,
he geueth all those that loue
him, somuche spirite, grace,
vertue, and strenght, that they
may resist, impugne, & ouer-
come sinne, & not consent, nei-
ther suffer it to reigne in the.
He hath also vāquished sinne
because he hath taken awaye
the force of the same: that is,
he

Victory over
synne.
Collo. i

Actes. vii

Rom. vi. vii

The Lamentacion

Collo. ii

Sin hurteth
not the elect.

Concupiscence
the original
sinne.

Roma, viii
Objection.
Solution.

A similitude.

he hath cancelled the lawe,
whiche was in euil menne the
occasion of synne. Therfore
synne hath no power against
them, that are with the holy
ghost vnited to Christ. For
them there is nothing worthy
of damnacion. And although
the dregges of Adam, do re-
maine, that is our concupiscē-
ces, whiche in dede be synnes:
neuerthelesse they be not im-
puted for synnes, if we be truly
planted in Christ. It is true
that Christ might haue taken
away all our immoderate af-
feccions, but he hath lefte the
for the greater glozy of his fa-
ther, and for his own greater
triumph. As for an example:
When a prince fighteth with
his enemies, whiche somtyme
had

of a Sinner.

had the soueraigntie ouer his
people, & subduyng them,
may kyl them if he wyl, yet
he preserueth & saueth them:
And wheras they wer lordes
ouer his people: he maketh
them after to serue, who they
befoze had ruled. Now in
suche a case, the prince doeth
shewe him selfe a greater con-
queroz, in that he hath made
them whiche were rulers to
obey: and the subiectes to be
lordes ouer them, to whom
they serued, then if he had vt-
terly destroyed them vpon the
conquest. For now he leaueth
continuall victoꝛye to them,
whom he redeemed, wheras
otherwyle thoccasion of vic-
toꝛy, was taken away, where
none were lefte to be the sub-
iectes

The Lamentacion

Application
of the Limbe
inde.

fectes. Euen so in like case,
Christ hath lefte in vs these
concupiscences, to the entent
they should serue vs, to the ex
ercise of our vertues, where
first they did reigne ouer vs,
to the exercise of oure synne.
And it may be plainely seene,
that whereas first they were
suche impedimentes to vs, &
we could not moue our selves
towards god, now by Christ
we haue so muche strength,
that notwithstanding the force
of them, we may assuredly
walke to heauen. And al
though the children of God
sometyme do falle by frailtie
into some synne, yet that fal
lyng maketh them to humble
them selues, & to acknowlage
the goodnes of God, & to cum
to

of a synner.

to him for refuge and helpe.
Likewise Christ wth his death
hath overcome the p^{ri}nce of
devils with all his hoste, and
hath destroyed them all. For
as Paule sayeth, this is veri-
fied that Christ should breake
the ser^pentes head, prophesied
by God. And although the
devil tēpte vs, yet if by fayth
we be plāted in Christ, we shal
not perishe: but rather by his
temptacion, take great force
and might. So it is euident,
that p^{er} triumph, victo^{ry} & glo^{ry}
of Christ, is the greater, ha-
ving in suche sorte subdued
the devil, that whereas he
was p^{ri}nce and Lorde of the
worlde, holdyng all creatu-
res in captiuitie, now Christ
bleth him as an instrumente

victory ouer
the devil.
Lollo, it

Gene, iii

to

The lamentacion

Victory over
death.

to punishe the wicked, and to
exercise and make strong the
elect of God, in christian war-
fare. Christ likewise hath o-
uercome death in a more glo-
rious maner, (if it be possible)
because he hath not taken it
away, but leuyng vniuersally
all subiecte to the same. He
hath geuen so muche vertue,
and spirit, that wheras afore
we passed therto with great
fear, now we be bold through
the spirite, for the sure hope of
resurreccion, that we receiue
it with ioy. It is now no more
bitter, but swete: no more fea-
red, but desyred: It is no
death, but life. And also it
hath pleased God that the in-
firmities & aduersities do re-
maine to the sight of y^e world:
but

of a Sinner.

but the chyldren of God are by Chyist made so strōg, rīg-
teous, whole and sound, that
the troubles of the worlde be
comfoztes of the spīrit: The
passions of the flesh, are me-
dicines of y^e soule. For al ma-
ner thinges worketh to they^r
commoditie and profite: for
they in spīrit feelee, that God
they^r father, doeth gouerne
them, & disposeth all thinges
for their benefit: therfore thei
feelee themselves sure. In per-
secucion they are quiete, and
peaceful: in tyme of trouble,
they are wout weyynes, fea-
res, anxieties, suspicions, in-
series, & finally al the good, &
euill of the worlde, worketh to
they^r cōmoditie. Moreover
they see that the trypumpe of

Philip. iiii.
ii. Cor. i.

All thinges p=
for the chosen,

Rom. viii.

D

Chyist

The Lamentation

Christ hath ben so great, that
not onely he hath subdued &
vāquished all our enemies &
the power of thē, but he hath
ouerthrowen & vanquished
thē after such a sorte, that all
things serue to our helthe, he
might & could haue taken thē
al away, but wher thē should
haue ben our victoꝝ, palme,
& crowne. For we dayly haue
fichtes in y flesh, & by the suc
cour of grace, haue continual
victories, ouer sinne, wherby
we haue cause to glorify god
& by his sōne hath weakened
our enemy the deuil, & by his
spirit geueth vs strengthe to
vanquish his offsprings. So
doe we knowelcege dayly the
great triūph of our sauiour,
& reioice in our own fichtes,
the

of a Sinner.

the which we can no wise impute to any wisdom of this world: seeing sinne to encrease by it. And where worldly wisdom moste governeth, there most sinne ruleth. For as the worlde is ennemy to god, so also the wisdom therof is aduerse to God. And therefore Christ hath declared & discovered the same for foolishnes. And although he could haue taken away al worldly wisdom, yet he hath left it for his greater glory, & triumph of his chosen vesselles. For befoze, where as it was oure Ruler agaynste God, nowe by Christe we are serued of it for God, as of a slaue in worldlye thynges.

Albeit in supernaturall thin-

D.ii.

ges

The wisdom
of the world.

1, Corin, iii,

The Lamentacion

ges the same is not to be vnderstand. And further yf any time men woulde impugne, & gainsay vs, with the wildom of the worlde, yet we haue by Chyiste, somuche supernatutural light of the truthe, that we make a mocke of all those that repugne y truth. Chyiste also vpon the crosse, hath triumphed ouer y worlde. Firste bycause he hath discovered y same to be naught, y wheras it was couered with the vayl of ipocrisy, and the besture of mozal vertues, Chyiste hath shewed that in goddes sight, the righteousnes of the worlde is wikednesse: and he hath yelded witnes, y the workes of menne, not regenerated by him in fapth, are euyl. And so
Chyiste

Victorie ouer
the worlde.

John. xiii.

of a Sinner.

Christe hath iudged, and con-
demned þ world, for naught.
Furthermoze he hath geuen
to all his, so much light, & spi-
rit, þ they know it & dispzayse
the lame: yea and trede it vn-
der theyꝝ feete, with al vayne
honours, dignities, & pleasu-
res, not taking the fayer pro-
mises neither the offers whiche
it doeth present. Nay they
rather make a scorn of them.
And as for the threatnynges
and force of the worlde, they
nothyng feare. Nowe there-
foze we maye see howe great
the victorie and tryumphe of
Christe is, who hath delyue-
red all those the father gaue
hym, from the power of the
deuyll, cancellyng vpon the
crosse, the wryting of our det-

John, iij.
Roman. xiiij.

How Christe
and regard the
worlde.

A Conclusion
of the victorie
es.

John. xviij.

Colossen. ii.

D. iij. tes,

The Lamentacion

tes: for he hath deliuered vs
fro the condemnation of sin,
from the bondage of the law,
from the fear of death, from
the daungier of the worlde, &
from al euils in this life, & in
thoother to cu. And he hath en-
riched vs: made vs noble, &
most highly happy, after such
a glorious & triumphat way
as can not w tong, be expres-
sed. And therfore we are for-
ced to say his triumph is mer-
ueylous. It is also seen and
known y Chyiste is the true
Messias, for he hath deliuered
man from al euils, & by hym
man hath al goodnes, so y he
is the true Messias. There-
fore all other helpers be but
vaine, & couinterfeyted Saut-
ours, seing that by this oure
Messias

Chyiste is
Messias.

of a Sinner.

Messias Christ, wholy & only
we be deliuered fro al euyls,
& by hi, we haue al goodnes.
And þ this is true, it is euident
& cleare, because the very true
christia is a christia by Christ.
And the true christian feleth
inwardly by Christ, so muche
goodnes of god, þ euen trou=
blous lyfe & deathe be swete
vnto hym, & miseries happye,
the true christian by Christ, is
disburdned fro the seruitude
of þ lawe, hauing the lawe of
grace (grauen by þ spirit) in=
habiting his hart, & from sin
that repned in hym, from the
power of th infernal spirites,
from dampnacion, and from
euery euyl: & is made a sonne
of God, a brother of Christe,
heire of heauen, and lord of
D.iiii. the

4. Corinthy. iiii.

Roman. vii.

The title of a
Christian.

The Lamentacion

Roman. viii.

Osce. xiii.

1. Corinth. xvi.

the worlde. So that in Christ
and by Christ, he possesseth
all good thinges. But let vs
knowe that Christe yet fygh
teth in spirit in his elect ves
selles, and shall fyghte cuen
to the daye of iudgement. At
whiche daye, shall that great
enemy deth, be wholy destroy
ed, and shalbe nomore. Then
shal þe children of god reioyce
on hym, sayng: O deth where
is thy victorie & sting? There
shall be then no more trouble
nor sinne, naye rather none e
uyl: but heauen for the good,
and hel for the wicked. Then
shal wholy be discovered the
victory & triumph of Christ:
who (after Paul) shal present
vnto his father, þe kingdome
togethers with his chosen sa
ued by hym. It

of a Sinner.

It was no lytle fauor towar:
des his chyldren, that Chyist ^{Saluation}
was chosen of God, to saue ^{by the crosse.}
vs his electe, so highly by the ^{Roma, iiii.}
way of the crosse. Paule cal:
leth it a grace, & a moſte ſin:
gular grace. We may well
thynke, that he hauyng been
to the woꝛlde ſo balliaunte a
capitaine of God, was ful of
light, grace, vertue & ſpīrite.
Therfoꝛe he might iuſtly ſay:
Consummatum eſt. We ſeyng then ^{Ihon. xix}
that the triumph and victoꝛy
of our capitaine Chyist, is ſo
merueilleous, gloꝛious & noble
to the whiche warre we be ap:
pointed, let vs foꝛce our ſelſes
to folowe him, with bearyng
our crosse, that we may haue
felowſhippe with him in his ^{Roma. viii.}
kyngdome.

D.v

Truely

The Lamentacion

The booke of
the crucifix.

I presumptuous
mansunt.

I was to re-
uer glori with
knowledge.

Truely it may be most iustly
verified that to behold Christ
crucified, in spirite, is the best
meditation that can be. I cer-
tainly neuer knew myne owne
miseries & wretchednes so wel
by booke, admonition, or let-
nyng, as I haue done by lo-
kyng into y spiritual booke of
the crucifix. I lament muche
I haue passed so many yeres
not regarding y diuine booke,
but I iudged, & thought my
selfe to be well instructed in y
same: whereas now, I am of
this opinion, that if God
woulde suffre me to lyue here
a M. yere, and shoulde study
cōtinually in the same diuine
booke, I shoulde not be filled
with the contemplacion ther-
of. Neither holde I my selfe
contented

of a synner.

contented, but alwayes haue
a great desyre, to learne and
study more therein. I neuer
knewe myne own wickednes,
neither lameted for my sinnes
truely, vntill the tyme God
inspired me with his grace,
that I looked in this booke.
Then I beganne to see per-
fectly, that mine own power &
strength could not helpe me,
and that I was in the lordes
hand, euen as the clay is in y
potters hande: then I began
to crye, & say: Alas lord that
euer I haue so wickedly offe-
ded the, beyng to me from the
beginnyng so gracious, and
so good a father, and mooste
specially now hast declared, &
shewed thy goodnes vnto me
whā in the tyme I haue done
the

The first
lesson in the
booke.

Dic, xviii.

A christian
complaint.

The Lamentacion

the moſte iniurie, to call me,
and alſo to make me know, &
take the ſoz my ſauioꝝ & rede=
mer: Suche be the wonderful
woꝝkes of god, to cal ſynners
to repentaunce, and to make
them to take Chyiſt his well
beloued ſone ſoz theyꝝ ſauioꝝ:
this is the gifte of God, & of
all chyiſtians to be required,
and deſyꝝed. Foꝝ except this
great benefite of Chyiſt cruci=
fied be felte, and fixed ſurely
in mannes heart, there can be
no good woꝝke done, accepta=
ble befoꝝe God. Foꝝ in Chyiſt
is all fulnes of the godhead,
and in him are hid al the trea=
ſures of wiſedome and know=
lage: euen he is the water of
life, wherof whoſoeuer ſhall
dꝝynke, he ſhall neuer moꝝe
thꝝyſt

Math, ix

Roma, vi,

Ihon, xv

Chyiſt is the
fulnes of the
godhead.

Collo, ii,

of a Sinner

thyrst, but it shalbe in him, a
well of water, springyng vp **Iohn. iiii,**
into euerlastyng life. Sainct
Paule sayth there is no dam- **Roma. viii**
nation to them that are in
Christ, which walke not after
the fleshe, but after the spirit.
Moreouer he sayeth: if when
we were enemies, we were re- **Paules ar-**
conciled to God, by the death **gument.**
of his sone: much more sayng **Roma. v,**
we are reconciled, we shalbe
preserued by his death. It is
no lytle or smalle benefite we
haue receiued by Christ, if we
cōsidre what he hath done for
vs, as I haue persitely decla-
red heretofore. Wherefore I **Christian**
pray the lord that this great **prayer.**
benefite of Christ crucified,
may be stedfastly fixed and
pynnted in all christiā heartes
that

The Lamentacion

Peter, i,

1 Pet. i. 2
Diana.

Roma, ii

Roma, iii
6 Rom. iii

Eph. iii

that they may be true louers
of God, and worke as childre
for loue: and not as seruaun-
tes, compelled with threatning-
ges, or prouoked with hyer.
The syncrete, and pure louers
of God, do embrace Christ, with
suche feruencie of spirite, that
they reioyce in hope, be bolde
in daungier, suffre in aduer-
sitie. continue in prayer, blesse
theyr persecutours: further
they be not wise in theyr own
opinion, neither high minded
in theyr prosperitie, neither a-
bashed in their aduersitie: but
humble and gentle alwayes to
all men. For they knowe by
theyr faith they are members
all of one body, and that they
haue possessed al one god, one
faith, one baptisme, one toy,
and

of a synner.

and one saluacion. If these
pure, & sincere louers of God
bet thicke sowen, there shuld
not be so muche contention &
strife growyng on the fieldes
of our religion, as there is.

Well, I shal pray to the lord Prayer.
to take al cōtencion & strife a-
way, & that the sowers of sedi-
tion, may haue mynd to cease
theyr labour, or to sowe it a-
mongst the stoncs, & to haue
grace to sowe gracious ver-
tues, where they may bothe
roote and bring forth fruite:
with sendyng also a godly v-
nitie, & con corde amongst al
christians; that we may serue Luke. 4.
the lord in true holines of life
The exāple of good liuyng is
required of all christians, but
especiall in the ecclesiastical
pastours

The lamentacion

1. Cor. iii.

1. Corin. iii

Math. v

pastours, and shepherdes;
for they be called in scripture,
workemen with God, disbur=
sers of Gods secretes, y light
of the worlde, the salte of the
earth, at whose handes all
other should take comfozte,
in working, knowledge of
Gods wyll, & sight, to becom
childzen of light, and taste of
seasonable wysedome.

Preachyns.

ii. El. iiii.

They haue or shuld haue, the
holy spirite abundantly to
pronounce, and set forth, the
worde of God, in veritie and
trueth: if ignoraunce & blind=
nes reigne among vs, they
should with y trueth of Gods
worde, instructe and set vs in
the trueth, and directe vs in
the waye of the Lorde. But
thankes be geuen vnto the
Lorde

of a Sinner.

Loꝛde that hath now sent vs
suche a godly & learned king
in these later dayes to reigne
ouer vs that with þ̄ vertue &
foꝛce of gods woꝛde, hath ta-
ken away the bailes & mistes
of erroꝛs, & bꝛoughte vs to þ̄
knowlege of þ̄ truthe, by the
light of gods woꝛde, whiche
was so long hidd & kept vn-
der, that the people wer nigh
famished, & hungred foꝛ lack
of spiritual food: suche was
the charitie of þ̄ spiritual cu-
rates & shepherdes. But our
Moyles, & moſte godly, wiſe
gouerner & kyng hath deliue-
red vs oute of þ̄ captiuitie &
bondage of Pharao. I mene
by this Moyles kyng Henry
the eight. my moſt ſouerayne
fauourable loꝛde & husband.

king Henry
the eighth.
Moyles.

C.

one

The Lamentacion

Judge Chyl.
scely.

Byschoppe of
Rome.

Pharao.

one (If Moyses had figured
any mo then Christ) through
p excellent grace of god, mete
to be an other expressed vert-
tie of Moyses conqueste ouer
Pharao. And I mene by this
Pharao the bishop of Rome,
who hath bene, & is a greater
persecutor of all true christi-
ans, then euer was Pharao,
of the children of Israel. For
he is a persecutor of the gos-
pel, & grace, a setter furth of
all supersticion, and counter-
feit holynes, bringing many
soules to hell, w his alchimie
and counterfeit money, decei-
tyng the pooze soules vnder
the pzetence of holynes : but
so muche the greater shall be
his damnacion, becaule he de-
ceyueth & robbeth vnder chr-
stes

of a Sinner.

His mantle. The lord kepe & defend al men fro his tangle-
inges & sleptes. But specially
the pooze simple, vnlearned
soules. And this lesson I
wold al men had of him, that
when they begyn to mislike
his doyng, then onely begyn
they to lyke god, & certaynly
not befoze. As for the spiritu-
al pastours, & shepherdes, I
thinke they wil cleaue & stick
fast to þ word of god. euen to
þ death, to vanquish all gods
enemies, if nede shal requyre
al respects of honoꝝ, dignitie
ryches, welth, & their priuate
comodities layed apart, folo-
wing also þ examples of Christ
& his chosen apostles, in pre-
ching & teching sincere & holi
sum doctryn, & such thigs as
C.ii. make

A godly wite

A sure lesson.

Good rich-
chers.

The Lamentacion

4746

Contentions i
Religion.

The Deuill.

Warre in re-
ligion.

make for peace, with godlye
lessons, wherewith they maye
edifie others, that enery man
may walke after his vocaciō
in holynes of life, in vnitie &
concozd, which vnitie is to be
despyed of all true Chyristiāns.
It is muche to be lamented &
scismes, variettes, contenci-
ons & disputaciōs, that haue
ben & are in the world aboute
Chyristen religion, & no agree-
ment nor concozd of & same e-
mong & learned mē. Truly &
Deuill hath ben the sowter of
the seed of sedicion, & shal be
the maynteyner of it, euen tyl
Gods wil be fulfilled. There
is no warre so cruel & euil as
this: for the warre wth swerde
kylleth but the bodyes, and
thys slepyeth manye soules,
for

of a Sinner.

foz the pooze vnlearned persons remayne confused, and almoste euerie one beleueth and woꝝketh after hys owne way. And yet there is but one truth of goddes woꝝd, by the whiche we shalbe saued. Hap py be they that receiue it, and most vnhappy are they, whiche neglect and persecute the same. foz it shalbe moze easy foz Sodome & Gomoz at the daye of iudgement, then foz them: & not wout iust cause, yf we considꝛe y beneuolence, goodnes, & merci of god, who hath declared his charitie to wardes vs, greater, & moze inestimable, then euer he dyd to the Hebrewes.

foz they lyued vnder shadowes and fygures, and were

E.iii

bound

ii. Cor. i.

One cruthe.

psal. i.

Persecutors
of the woꝝdes
Math. x.

Heb. x.

The Lamentacion

Galath. iiii.

Math. xi.

ii. Corinth. iii.

Christen libertie.
ne.

bound to y^e law. And Christe
(we beyng his greatest enge-
mies) hath deliuered vs fro
the bondage of the lawe, and
hath fulfilled al that was fi-
gured in they^r lawe, & also in
their prophecies, Shedding his
own precious blud, to make
vs the children of his father,
and his b^retherne, and hath
made vs free, setting vs in
a godly libertie: I mene not
licence to sinne, as manye be
glad to interprete the same,
when as Christien libertie is
godly intreated of.

Trulpe it is no good spirite
that moueth menne to fynde
faulte at euerye thyng, and
when thinges may be wel ta-
ken, to peruerste them into an
euil sence and mening. There
be

'of a Sinner.

be in y^e world, many spekers
of holynes, & good woꝝkes,
but very rare and seldome is
declared whiche be the good
and holy woꝝkes. The woꝝ-
kes of the spirite be neuer al-
most spoken of. And therfoze
very fewe knowe what they
be. I am able to iustifie the
ignoraunce of the people to
be greate, not in this matter
alone, but in many other, the
whiche were moſte neceſſarye
foꝝ Christians to knowe.

holy woꝝkes.

*fewe knowe
the true holy-
nes.*

Because I haue hadde iuste
pꝛooſe of the ſame, it maketh
me thus muche to ſaye wꝝth
no litle ſozowe and gꝛiefe in
my harte foꝝ ſuche a miſera-
ble ignoraunce, and blynde-
nes emongest the people.

I dout not but we can ſay al

Mathew. xii

E.iii.

Lord,

The Lamentacion

Math. xv.

Ihon. iiii

**Traditions
of men**

Math. xv.

Loꝛde, Loꝛd: but I feare god
maye saye vnto vs, this peo-
ple honoꝛeth me wth theyꝝ lip-
pes but theyꝝ hartes be farre
fro me. God desireth nothing
but the hart, & sayeth he wyl
be worshipped in spirite and
truth. Chꝛiste condemned all
hypocrite & fained holynes,
and taught sincere, pure, and
true godlynes: but we wurse
then frantike oꝛ blynde, wyl
not folow Chꝛistes Doctryne,
but trust to mens doctrynes,
iudgementes, and sayinges,
whiche dimineth oure eyes:
and so the blynde leadeth the
blynde, and bothe falle into
the dyche. Truly in my sim-
ple, and vnlearned iudgemēt
no mannes Doctryne is too
be esteemed oꝛ preferred lyke
vnto

of a Sinner.

unto Christes & the Apostles,
not to be taught as a perfecte
and true doctrine, but even as
it doeth accorde & agree with
the doctrine of the gospel.

The worde
of God is the
onely sure
doctrine.

But yet those that be called
spiritual pastours, although
they be most carnal, as it doth
very evidently and plainly

The cause of
the estimation
of traditions

appeare by theyr fruites, are
so blynded with the loue of
them selues, and the worlde,
that they extolle mens inuen-
tions and doctrines, befoze y
doctrine of the gospel. And
whē they be not able to main-
taine theyr owne inuencions
and doctrine with any iote of
the scripture, then they moſte
cruelly persecute them that be
contrary to the same. Be such
the louers of Christ: nay, nay

E. v.

they

The Lamentacion

thei be the louers of þ wicked
Māmon, neither regardyng
God noꝝ his honoꝝ. foꝝ filthy
lucce hath made them almost
madde, but frantike they be
doubtles. Is not this misera-
ble state of spiritual men in þ
worlde, muche to be lamēted
of all good christians? But
yet I can not allowe, neither
praise al kynd of lamentaciō,
but suche as may stand with
Christian charitie. Charitie
suffereth long, and is ientel,
enuyeth not, vppbrydeth no
man, casteth frowardely no
faulces in mens teethe, but re-
ferreth all thynges to God:
beyng angry without synne,
refoutmyng others without
their sclauēders, carryng euer
a storehouse of milde wordes
to

1 Corin. xiii
Charitie,

Eph. iiii

of a synner.

to perce the stony hearted mē.

I would all christians, that **a godly wils**
like as they haue professed
Christ, would so endeuoure
them selues to folowe him, in
godly liuyng. For we haue
not put on Christ to liue any
more to our selues, in the va- **Ephe. iiii,**
nities, delites, and pleasures
of the worlde, and the fleſhe,
suffering the concupiscence &
carnalitie of the fleſh, to haue
his full swynge: For we must **Gala, b**
walke after the spirite, & not
after the fleſhe, for the spirite
is spicitual, and coueteth spi-
ritual thynges: and the fleſhe
carnal, and desireth carnall **Roma. viii,**
thynges: the men regenerate
by Christ, dispise the worlde,
and al the vanities and plea- **Christ men,**
sures therof.

They

The Lamentacion

Wellselone.

Jacob,

Worshes loue

They be no louers of thei-
selues, for they feele how euil
& infirme they be, not beyng
hable to do any good thyng
without the helpe of God, fro
whō they knowlage al good-
nes to procede. They flatter
not them selues, with thyn-
kyng euery thyng which shyn-
neth to the worlde, to be good
and holy, for they know al ex-
terne and outward woꝝkes be
thei neuer so glorioꝝs & fayre
to the worlde, may be done of
the euil, aswel as of the good:
and therfoze thei haue in very
lytle estimacion, the outward
shew of holynes, because they
be all spiritual, castyng vppe
theyꝝ eyes vpo heauenly thin-
ges: neither lookyng noꝝ re-
gardyng the yerthly thinges
for

of a Sinner

foz they be to theim wise, and
abiecte. They haue also the
simplicitie of the doue, & the
policie of the serpent: foz by
simplicitie, they haue a desire
to do good to all men, and to
hurte no man, no though thei
haue occasion geuen. And by
policie they geue not, noz mi-
nistrer any iuste cause to any
man, whereby thei doctrine
might be reprobued. They be
not also as a rede shakē with
euerie wynde, when they be
blasted with the tempestes, &
stormes of the world, then re-
maine they most firme, stable
and quiet, felyng in spirite,
that god (as thei best father) i, Corin, xiii
doeth send & suffre al thinges
foz thei benefite and cōmo-
ditie. Christ is to them a rule, i, Peter, ii,
a line

Simple wille
come in men,
Mat. x.

Christian cō-
stantes.
Math. x.

i, Corin, xiii

i, Peter, ii,

The Lamentacion

Example of a Christian man.
Christian consolation.
Eccl. vi

a line, an example of christian life. They be neuer offended at any thyng, although occasion be ministred vnto them: for like as Christ when Peter would haue withdrawen him from death, answered, and sayd: goe backe from me Satan, for thou offendest me, & is: as muche as lyeth in thee thou gvest me occasion with thy wordes, to make me withdraw my selfe from death, although I yelded not therto, for this thy procurement can not extynguish the brennyng desyre I haue, to shedde my blood for my chosen: Euen so the perfite menne are neuer offeded at any thyng. For although the worlde were full of synne, they would not with-
draw

of a synner.

Dra we them selues fro doyng
of good, noz waxe colde in the
loue of the lord. And muche
lesse they would be moued to
be euil: yea rather they be so
muche the moze moued to do
good. The regenerated by

Christ, are neuer offended at
the woꝝkes of God, because
they know by fayth, that god
doeth all thynges well. And
that he cannot erre neither foꝝ
want of power, noz by igno-
raunce noz malice: foꝝ they
knowe hym to be almightie,
and that he seeth all thynges
and is moſte aboundauntly
good: they see & fele in spirite
that of that wil, moſte highly
perfite, can not but pꝛocede
moſte perfite woꝝkes.

Lykewyle they be not offen-
ded

The woꝝkes
of God of-
fende not the
chriſtian.

Hebre. iiii,

The lamentacion.

The workes
if men offend
not p^r ch^rist

Math. vii

Eph. v

ded at the workes of men: for
if they be good, they are mo-
ued by them to take occasion
to folowe them, & to rekno-
lage y^e goodnes of God, with
geuyng of thākes, & praisyn-
g his name dayly the more: but
if they be indifferent, & suche
as may be done with good &
and euil intentes, they iudge
the best parte, thinkyng they
may be done to a good pur-
pose, & so they be edified: but
if they be so euil, that they can
not be taken in good part, by
any meanes, yet they be not
offended although occasion
be geuen, nay rather they be
edified, inasmuche as they
take occasion to be better al-
though the contrary be mini-
stered vnto them.

They

of a Sinner.

Then begyn they to thinke &
lay thus: If god had not pre- The Christia
profiteth by
sinne.
serued me with his grace, I
shoulde haue comitted thys
sinne, & worse. O how muche Psal. cxlv.
am I bounde to confesse and
knowlege þ goodnes of god.
They go also thinking & lay-
ing further: He that hath sin-
ned, may be one of gods elect
peraduenture the lord hath
suffered him to fal, to thentet
he may the better know hym
self. I knowe he is one of the
that Chyiste hath sheade bys
blud for, and one of my Chri-
sten brethren. Truly I wil ad-
monish and rebuke hym, and
in case I fynde hym desperat
I wyl coumforte hym, and
shewe hym the greate good-
nesse and mercye of God, in
I Chyiste

The Lamentacion

Christ: & with godly consolations I wyll see, yf I can lift hym vp. And thus ye may see how the men regenerated by Christ, of euery thyng, winne & receyue frute. And contrary the younglinges and vnperfect, are offended at small trespases, taking euery thing in euil part, grudgynge and murmuring agaynst theyr neighbour: & so muche the moze as they shew themselves feruent in their so doing, they are iudged of the blinde world, and of theym selues, great zeale & bearers to god. If this were the greatest euil of these younglinges, it wer not the moste euill: but I feare they be so blinde and ignoraunte, that they are offended also at good thynges.

Drachlinges
mislike all
thynges.

Actes. xlii.

things: and iudge nothing
good but suche as they en-
brace and esteeme to be good,
with murmuring agaynst al
such as follow not their way-
es. If there be anye of this
sorte, the lord geue them the
lyght of his t ruth, that they
maye encrease & grow in godly
strength. I suppose yt suche
yonglinges & vnperfect, haue
seen Christ & his disciples eat
meat with vnwashed handes
or not to haue fasted with the
Phariseis, they would haue
ben offended, setting him a bre-
aker of mennes tradicions:
Their affectiōs dispose theyr
eyes too see thorough other
men, and they see nothing in
themselues: where Charitie
(although it be mooste full of
F. ii. eyes

godly.

Mathew. 23

Math. 23.

The Lamentacion

1. Corinthy. xlii.

eyes to see pfautes of others
whome it coueteth to amend)
thiketh none euil, but discret
ly & ryghtlye interpzeteth all
thinges: by p which moze iust
ly & truly, euerye thing is ta-
ken. Now these superstitious
weaklinges. yf they had bene
conuersant with Chyste, and
seen hym lede his lyfe sūtyne
with womē, sumtyme w Sar-
maritanes, with Publicanes,
sinners. & with the pharisees
they would haue murmured
at hym. Also yf they had seen
Marie powze vpon Chyste,
the pzeious oyntment, they
would haue said with Judas
this oyntment might haue be
sold, & geuen to the poore. If
thet also had seen Chyst with
with whippes dzyue out of y
tem-

Math. xxvi.

Math. xxi.

of a Sinner.

temple those y bought & sold,
they woulde furthwith haue
iudged Chziste to haue bene
troubled & moued to angre,
& not by zeale of charitie. How
woulde they haue bene offen-
ded, yf they had seen hym goe
to the Jewes feaste, heale a
sickeman vpon the Saboth
dape, p̄actise with the womā
of Samary, ye & shewe vnto
her, of his moſte diuine doc-
trine & life. Ther would haue
taken occasion to haue hated
& persecuted hym, as y Scri-
bes & Phariseis dyd. And e-
uen so shoulde Chzist the Sa-
uiour of the worlde, haue ben
to them an offence and ruine.

Ther be an other kynde of it-
tleones vnperfect, which are
offended after this sort & ma-

John. vii.

Mat. xii

John, iiii

Rom. ix

A ſecond ſorte
of weaklings.

J. iii.

ner:

The Lamentacion

net: as when they see one þ
is reputed and esteemed holpe
to commyt synne, furthewith
they learne to dooe that, and
wurse, and waxe colde in do-
yng of good, and confyrme
themselves in euill: and then
they excuse their wicked lyfe,
publishing the same, with the
sclaunder of their neybour.
If any manne reproue them,
they saye: suche a man dyd
this, and wurse. So it is eu-
dent that suche persons wold
deny Christ, yf they saw other
menne doe the same. If they
went to Rome and saw the e-
normities of the pꝛelates whi-
che is sayed to reigne there e-
monge them, I doubt not yf
they saw one of the sin which
were reputed & taken for holpe
they?

of a Sinner.

they saythe shoulde be losse,
but not the saythe of Christe,
whiche they neuer possessed,
but they shoulde lese that hu-
main opinion, which they had
of the goodnes of p̄ prelates.

For yf they had the sayth of
Christ, the holy ghost shoulde
be a wytnesse vnto them, the
whiche shoulde be mightie in
them, that in case al y woulde
would deny Christe, yet they
woulde remayne firme and
stable in the true saythe. The

Ephes. 1.

Phariseis also toke occasion
of the euil of others, to waxe
hautie & proud, taking them
selues to be men of greater
perfection then any other, be-
cause of their vertue, even as
the pharisee did, when he saw
the Publicanes submission:

Pharisee.

Luke. 18.

F. llii.

And

The Lamentacion

And so they be offended with
euery litle thing, iudging yll
mutimuring agais̄t their ney
bour, & for the same, they are
of many, reputed & taken for
the moze holy & good: where-
as in deed they be y moze wi-
ked. The most wiked persons
are offended euen at themsel-
ues: for at their litle stabilitie
in goodnes, & of their detesta-
ble & euil lyfe, they take occa-
sion to Despayre, where they
ought y moze to comit them-
selues to god, asking mercye
for their offences: And furth-
with to geue thanks that it
hath pleased him of his good-
nes to suffre the so log a time
But what nedeth it anymoze
to say: the euil men are offen-
ded euen at y woꝝkes of god.
They

Wiked men
mislike good
things.

They see God suffre synners,
therfore thinke they, sinne dis-
pleaseth him not: And be-
cause thei see not the good re-
warded with riches, oftenty-
mes they imagine, that God
loueth them not: it cometh to
them God is parcial, because
he hath elected sum, and sum
reproued. And therfore they
say, that the elected be sure of
saluacion, takyng by that, oc-
casion to dooe euil ynough,
saiyng: whatsoener God hath
determined, shalbe perfour-
med. If also they see the good
menne oppressed, and the euil
men exalted, they iudge God
vnjuste, takyng occasion to
liue euilly, saiyng: inasmuche
as God fauoureth the naugh-
ty men, let vs doe euil ynough

Psal. cxviii.

Difference of
gods election
Roma. ix,
Roma. xi,

Psal. cxviii.

The Lamentacion

Roma, iii,

Matts gos.
pellers.

Actes, xiii

to thentent, he do vs good.
If then the wicked be offended
euen at God, it is no wonder
if they be offended at those þ
folow, & walke in his pathes
and wayes. Now I will
speake with great doloure, &
heuienes in my heart, of a sort
of people, whiche be in the
worlde that be called profes-
sours of the gospel, & by their
wordes do declare and shew,
they be muche affected to the
same. But I am afrayde, sum
of them doe builde vpon the
sand, as Simon Magus did,
making a weake foundati-
on. I meane, they make not
Christ their chiefest founda-
cion, professyng his doctrine
of a sincere, pure, and zelous
mynde, but either for because
thei

of a synner.

they would be called gospellers to procure some credite, and good opinions, of the true and uery fauourers of Chyistes doctrine, either to Gal. 6
finde out some carnal libertie either to be contencious disputers, synders, or rebukers of other mennes faultes, or els finally to please & flatter the worlde: suche gospellers are an offence, and a flaunder to the worde of God, & make the wicked to reioyce, & laugh at theim, sayng: beholde I pray pou they? saye frutes.

Roma. ii

What charitie? what discrecion? what godlines? holynesse, or puritie of life is amongst them? Be not they great auengears, foule glottons, flaunderers

The lamentacion

Evil liuyng
flaunders: th
the best pro
fession.
Psal. xii

Math. vii

A simile of
Math. xiii,

Application.

flaunders, backebyters, ad
uouterers, fornicators, swea
cers, and blasphemers: yea, &
mallow, & rüble in all synnes:
These be the frutes of they
doctrine. And thus it may be
scen how the worde of god is
evil spoken of throug licen
cious and evil liuyng: & yet
the worde of God is all holy,
pure, sincere, & godly, beyng
the doctrine and occasion of
al holy and pure liuyng: It
is the wicked that peruerteth
al good thinges, into evil. for
an evil tree can not byng
forth good fruit. And when
good seede is sown in a bar
rein & evil ground, it yeldeth
no good corne: and so it fareth
by the worde of God: For
when it is heard and known
of

of a Sinner.

of wicked men, it bringeth no
good fruite: but when it is
sowen in good ground. I
meane the heartes of good
people, it bringeth furth good
fruite abundantly: so that þ
want and fault is in men, and
not in the woorde of God. I
pray God al men and women *Psalm.*
may haue grace to become
mete tillage to the fruites of
the gospel, and to leaue onely
the tanglyng of it: for onely *John. 1.*
speakyng of the gospel, ma-
keth not men good christians
but good talkers, except their
factes and woordes agre with
the same: so then they speach
is good, because their heartes *Mary xii*
be good. And euen as muche
talke of the woorde of God,
without practisynge the same
in *Psalm, 1,*

The Lamentacion

Reading of
the scripture.

The worde
of God.

Ihon. xvi.

In our liuyng is euill and detestable in the sight of God, so it is a lamentable thyng to heare howe there be manye in the worlde, that do not well digest þe reading of scripture, and do cominende and prayse ignorance, & say that muche knowlage of Gods worde, is the original of all discencion, scismes, and contencion, and maketh men haute, proude, & presumptuous by reading of the same. This maner of sayng is no lesse then a plain blasphemye against the holy gost. For the spirite of God is the authour of his worde, and so the holy ghost is made the authour of euill, whiche is a moste great blasphemye and (as þe scripture layeth) a sinne that

of a synner.

that shall not be forgiven in
this worlde, neither in þ other
to come. It were all our pat-
tes and dueties, to procure &
like all the wayes & meanes
possible, to haue moze know-
lage of Goddes worde, let
foorth abrode in the worlde, &
not allowe ignoraunce, and
discommende knowelage of
Goddes worde, stoppyng the
mouthes of the vnlearned,
with subtle & craftie persua-
cions of Philosophie, & So-
phistrie, wherof commeth no
fruite, but a great peturba-
cion of the mynde, to þ simple
and ignoraunt, not knowyng
whiche waye to turne them.
For howe is it not extreme
wickednes, to charge þ holy
sanctified worde of God, with
thoffences

knowlage
wished a-
gainst igno-
raunce

The Lamentacion

thoſſeces of man: To alleges ſcriptures to be petilous let-
nyng, becauſe certain readers
therof, fall into heresies:

Thyſe reason,
I heredeſclouſion

Theſe men might be inforced
by this kynde of argumente,
to forſake the vic of ſyer, be-
cauſe ſier burned theſe neigh-
boys houſe, or to abſtaine fro
meate or dꝛynke, becauſe they
ſee many ſurſeyte. O blynde
hate, they ſlaunder God for
mans offence, and excuſe the
man whom they ſee offende, &
blame the ſcripture, whiche
they cannot impꝛoue: Yea I
haue heard of ſome that haue
very wel vnderſtand the La-
tyn tongue, that when they
haue heard learned men, per-
ſuade to the credite & belief
of certain vnwꝛitten verities

Good Lat-
ynes & call
diuines.

(as

of a Sinner.

(as they call them) whiche be
not in Scripture expressed, &
yet taught as doctrine apo-
stolike, & necessarie to be bele-
ued: they haue ben of this o-
pinion, that the learned men
haue mo Epistles witten by
thapostles of Christ, then we
haue abrode in the Canon of
the olde & newe testament, oz
known of anye but onely to
them of the Clergie. Whiche
belief I did not a litle lament
in my hart to heare y any cre-
ature shoulde haue suche a
blinde ignorant opinion.

Forged wry-
tynges.

Sum kinde of simplicitie is
to be praised, but this simpli-
tie withoute the veritie, I
can neither prayse nor allow.
And thus it may be seen how
we that be vnlettred, remain

G

confused

The Lamentacion

The bnlerned
be taught by
grace.

This age re-
quireth lear-
nyng.

Most ly chyl-
dren.

Math. xxiii.

confused, without god of his
grace lighten oure hartes &
mides with a heauenly light
and knowlege of his will, for
we be geuen of oure selues to
beleue men better then god.
I pray god sende all learned
menne the spirite of god a-
boundantly, & their doctrine
maye bying furth the frutes
thereof. I suppose there was
neuer moze nede of good doc-
trine to be sett furth in þ world
than nowe in this age: for the
carnail childzen of Adam be
so wise in theyr generacion,
& if it wer possible they would
deceyue the childzen of light.
The worlde loueth his owne
and therfore theyr factes and
doinges be highly esteemed of
þ world: but þ childre of god
are

of a Sinner.

are hated, because they be not
of the worlde, for theyr habi-
tacion is in heauen, and they
do dispise the world as a most
vile slaue. The fleshye chyl-
dren of Adam be so politike,
subtil, craftie, & wise in theyr
kynde, that the electe should
be illuded, yf it were possi-
ble: for they are clothed with
Christes garmente, in vtter
apperaunce, wth a fayre shewe
of al godlynes, & holynes in
theyr wordes, but they haue
so shorne, nopped, and turned
Christes garmente, and haue
so disguised them selues, that
the chyl dren of lyghte behol-
dyng theym with a spirituall
eye, dooe accounte, and take
theym for menne which haue
solde theyr masters garment.

G.ii.

and

John. xvi.
Godes chyl dren.

ii. Corin. v.

The Lamentacion

Lyke garment
lyke man.

Crafte Tay-
lours.

Gods children
be wise.

B. of Rome.

and haue stollen a piece of e-
uery mans garment : yet by
theyr subtile arte, and craftie
wittes, they haue so set those
patches and pieces together,
that they do make the blinde
world, & carnal men to beleue
it is Chyestes very marte: but
þ childzen of light, knowe the
contrarye, for they are led by
the spirit of god to the know-
lege of the trueth. & therfore
they discerne & iudge al thin-
ges right, & know fro whence
they cū euen fro the bishop of
Rome, & his members, þ head
spring of all pryde, vainglo-
rie, ambition, hypocrisie & fal-
ned holines. The chyldzen of
god be not abashed, although
the world hate them they be-
leue they are in the grace and
fauour

of a Sinner.

faueur of god, & that he as a
best father, doeth gouern the
in al thinges, putting awaye
fro them all vayne confidence
& trust in their own doinges:
foz they know they can do no
thyng but sin of themselves:
they be not so folpse & chyl-
dise, not to geue god thākes
foz their eleccion, which was
befoze the beginnyng of the
worlde: foz they beleue moſte
ſurely they be of ꝑ chosen, foz
the holy goſte doeth witneſſe
to their ſpirit, that they be the
childre of god, & therfoze they
beleue god better than man.
They ſaye with ſaint Paule:

G.iii.

as

Roman. vii.

Ephc. i.
Sure ſaythe.

Roman. viii.

Rom. viii.

The Lamentacion

as it is witten : for thy sake
are we kylled all day long, &
are counted as shepe appoynted
to be slayne. Nevertheless
in al these thinges we ouercū
thow hym that loueth vs :
For I am sure that neyther
Death nor lyfe, nether angels
nor rule, neyther power, ney-
ther thinges present, neyther
thinges to cum neither quā-
titie or qualitie, neyther any
creature, shalbe able to depart
vs from the loue of god whi-
che is in Christ Iesu our lord
They are not by this godlye
raythe presumptuously infla-
med, nor by the same becum
they leuise, ydle or slowe in do-
ing of godly woꝝkes as car-
nall men dreame of them, so
muche the moze fetuent they
be in

Of godly fay-
the none cūyl-
cumme th.

of a Sinner.

be in doing most holy & pure
wurkes, which god hath com-
maunded them to walke in:

They wandre not in mennes
traditions & inuencions, lea-
uing the moste holy and pure
precepts of god undone, whi-
che they know they be boude
to obserue & kepe. Also they
wurke not lyke hyerlynges
for meede, wagies or reward
but as louyng childzen, with
oute respecte of lucre, gayne,
or hyer. They be in such lib-
bertie of spirite, and ioye so-
muche in God, that they in-
warde consolacion cannot be
expresed with tounge: all
feare of dampnacion is go-
en from theym, for they haue
putte their whole hope of sal-
uacion in hys handes whiche
wyl

Mathew. 23

i. Petre. i.

The Lamentacion

will & can perfoꝛme it, nesther
haue thei any post oꝝ piller to
lean to, but god & his smothe
and vnwrinkled churche.

Foꝛ he is to them al in al thin
ges, and to him they lean, as
a moſte ſure ſquare piller, in
pꝛoſperitie & aduerſitie, no-
thyng doubtyng of his pꝛo-
miſes & couenaūtes, foꝛ they
beleue moſte ſurely they ſhal
be fulfilled. Alſo the childꝛen
of god be not curious in ſer-
chyng the highe miſteries of
god, whiche be not meete foꝛ
them to know: nether do go a-
bout with humaine & carnal
reaſōs to interpꝛet ſcripture,
perſwading men by their ſub-
tyll wꝛytes and carnall doc-
trine, that muche knowlege
of **S**cripture, maketh men
heretikes

Gods ſecrets.

Eccle. iiii.

of a Sinner.

heretikes, without they tēpre
it with humaine doctrine, So-
phistrie, Philosophie, & Lo-
gicke: wherwith to be seduced
accozdyng to the traditions
of men, after the ordinaunces
of the worlde, and not after
Christ. Sanct Paule doeth
mooste diligently adimonithe
vs, whiche artes are not con-
uentent and mete to be made
checkmate with scripture: for
the scriptures be so pure and
holy, that no perfeccion can
be added vnto them. For euen
as fine golde doeth excell all
other mettalles, so dooeth the
woorde of God, all mennes
doctrines. I beseeche the lord
to sende the learned and vn-
lerned suche aboundaunce of
his holy spirite, that they may

G. v.

obey

Collo, ii,

i, Timo, vi,
Dilectatione
of the scrip-
ture

& Similitude.

Application.

The Lamentacion

obeye and obserue the moſte
ſincere & holy worde of God,
and ſhewe the fruites therof,
whiche conſiſteth chiefly in
charitie & godly vnitie: that
as we haue pfeſſed one God,
one fayth, and one baptiſme:
ſo we may be al of one minde
& one accorde, puttyng away
all bityng and gnawynge: for
in backbityng, ſlaunderyng,
and miſreportryng our chriſtē
bꝛethꝛen, we ſhewe not our
ſelues the Diſciples of Chriſt,
whō we profeſſe. In him was
moſt high charitie, humilitie,
and patience, ſufferyng moſt
patiently al ignominie, rebu-
kes and ſlaunders, prayng
to his eternal father for his
enemies, with moſte feruent
charitie: & in all thinges did
remit

Chriſt is our
example,

Page.

of a synner.

remit his wyl to his fathers,
as the scripture doeth witnes
whan he prayed in the mount: Math, vii
A goodly example and lesson
for vs to folowe at all tynes
and seasons: as well in prospe-
ritie, as in aduersitie, to haue Psal, cxviii
no wyl but Gods wyl, comit-
tyng and leauyng to him, all
our cares and griefes, and to
abandon all our policies and
inuencions, for they be moſte
bain, and foliſhe, and in dede
bery shadowes & dreames.
But we be yet ſo carnal and
fleſhly, that we rûne hedling
like vnbridled coltes, with-
out ſnaſſe or bit.

If we had the loue of God The loue of
God.
prited in our hartes, it would
kepe vs backe from runnyng
aſtray.

And

The Lamentacion

And vntyll suche tyme as it please God to sende vs this bitte to holde vs in, we shall neuer runne the right way, al though we speake and talke neuer so muche of God & his worde. The true folowers of Chyestes doctrine, hath alwayes a respect, and an eye to theyr vocacion. If they be called to y^e ministry of Gods worde, they p^reach and teach it sincerely, to the edifyng of others, and shewe them selves in their liuyng, folowers of the same. If they be married menne, hauyng chldzen and familie, they nourishe & bryng them vp, without al bitternes and fiercenes, in the doctrine of the lord, in all godlynes & vertue, comittynge the instruc
cion

Every man
attende his
vocacion.

Preachers,

ii, Cor, iiii

Lay men.
Ephes, vi

of a Sinner

tion of others, whiche apper-
teineth not to theyr charge, to
the reformation of God, and
his ministers, whiche chiefly
be kynges & princes, bearyng
the swerd even for that pur-
pose, to punish the euil doers.

If they be childre, they hono-
r theyr father & mother, know-
yng it to be Gods commaunde-
ment, and that he hath thereto
annexed a promise of long life.

Roma. xiiij,
Children.

If they be seruautes, they
obey and ierue theyr masters
with all feare and reuerence,
even for the lordes sake, nei-
ther with murmurynge nor
grudgynge, but with a free
heart and mynde. If they be
housebandes, they loue theyr
wyues, as theyr own bodies,
after the example as Christ
loued

Dent. v
Seruautes

Ephe. vi,
husbandes.
Ephe. v,

The Lamentacion

Womans
obedience.

1. Timo. ii
Silence,

Appare
ii, 2. Timo. ii,
i, Peter, iii

loued the congregacion, and
gaue him selfe for it, to make
it to him a spouse, wout spot
or wrinkle. If they be women
maried, they learne of saint
Paule, to be obedient to their
housbandes, & to kepe silence
in the congregacion, and to
learne of theyr husbandes, at
home. Also they weate suche
apparel as becommeth holy-
nes, and comly vsage, with
sobernes: not beying accusers
or detractours, not geuen to
much eating of delicate mea-
tes, & drinkyng of wyne, but
they teache honest thinges, to
make the yong women sobre
mynded, to loue theyr husban-
des, to loue theyr childzen, to
be discrete, chaste, houswifely,
good, obediende vnto theyr
housbandes

of a synner.

houſbādes: that the worde of
God be not euil ſpoken of.

Merely if all ſortes of people
would loke to theyꝝ owne vo-
cation, and ordeine the ſame
accoꝝdyng to Chꝛiſtes doctrine
we ſhould not haue ſo many
eyes & eares to other mennes
fautes as we haue. For we be
ſo buſye & glad to fynde and
eſpy out other mens doinges
that we forget, and can haue
no tyme to weye and ponder
oure owne, whiche after the
worde of God, we ought firſt
to reforme: and then we ſhal
the better helpe an other with
the ſtra we out of his eyes.

But alas we be ſo muche ge-
uen to loue and to flatter our
ſelues, & ſo blinded wth carnal
affeccions, that we can ſe and
perceiue

Overmuch
eye ſight.

Math. vii

Wile lone.

The lamentacion

perceiue no fault in our selves
And therfore it is a thyng
verye requisite and necessarie
for vs to pray al wth one heart
and mynd to God, to geue vs
an heauēly light & knowlage
of our owne miseries, & cala-
mities that we may se them &
acknowlage the^m truly before
him. If any man shalbe offen-
ded at this my lamenting the
fautes of men, whiche be in þ^e
worlde fantasping with them
selves, that I do it either of ha-
tred, or of malice, to any sorte
or kind of people: verely in so
doyng they shall do me great
wrong, for I thanke God by
his grace, I hate no creature:
yea, I wold say more to geue
witnes of my conscience, that
neither life, honour, riches,
neither

A conclusion
with an an-
swere to ob-
jection.

The lamentacion

nether whatsoeuer I possesse
here, which apperteyneth vnto
to mine own priuate comoditie,
be it neuer so deerly beloved
of me, but moſte willingly
ly & gladly I woulde leaue it
to winne any man to Chriſte,
of what degre or ſort, ſoeuer
he were. And yet is this no-
thing in compariſon to y^e cha-
rity that god hath ſhewed me
in ſendyng Chriſte to dye for
me: no yf I had all the chari-
tie of angelles and apoſtles,
it ſhould be but like a ſparke
of fyre compared to a greate
heape of burning coles. God
knoweth of what intent and
mynde I haue lamented myne
owne ſinnes & faulces to the
world. I truſt no bodye wyl
iudge that I haue doen it for
D prayle

The Lamentacion

praysse, or thanke of any creature, since rather I myght be ashamed then reioyce in rehearsal therof. For yf they knowe howe little I esteeme and weye the praysse of the world, that opinion were soone remoued & taken awaye: for I thanke god (by his grace) I knowe y world to be a blynde Iudge, & the prayses therof vayne, & of litle moment: and therfore I seeke not the praises of the same, nether to satisfy it, none otherwise, then I am taught by Christ to doe, according to Christen charitie. I would to god we would al (when occasion doeth serue) confesse our faultes to the world, al respects to our owne commoditie layed aparte. But alas, selfe loue

It is lawe full
to boast in god.

Sodly wylsh.

of a Sinner.

loue doeth so muche reigne a
mongest vs, that as I haue
sayed befoze, we can not espie
oure owne faultes. And al-
though sumtime we find our
owne gilt, either we be fauou-
rable to interpzet it no sinne,
ozels we be ashamed to con-
fesse our selues therof. Yea &
we be soze offended & griued
to heare our faultes charita-
bly & godly told vs of other,
putting no differēce, betwene
charitable warnyng, and ma-
licious accusing. Truly if we
sought goddes glozve as we
shoulde do in all thynges, we
should not be ashamed to con-
fesse ourselues to digresse frō
Goddes pzeceptes and ozdī-
naunces, when it is manifest
we haue doen, and dayly do.

I pray

Shame hynde
reth confessio.

i. Corinthy. vi.

The Lamentacion

Math. xxv.

A true threat-
nyng.

Domesday is
pared to a law
daye.

I pray god our own faultes
and dedes condemne vs not;
at the last daye, when euerye
man shal be rewarded accor-
ding to his doinges. Trulye
yf we dooe not redresse and a-
mende our liuing, accordyng
to the doctrine of the gospel,
we shal receyue a terrible sen-
tence of Christ the son of god
when he shall cum to iudge &
condemne all transgressours
and bzekers of his preceptes
and commaundementes, and
to rewarde all his obediente
and louing childzen, we shall
haue no man of law to make
oure plea for vs, neyther can
we haue the day deferred, nei-
ther wil the iust iudge be cor-
rupted with affeccion, byrbes,

of a Sinner.

oz rewarde, neither wyll he
heate any excuse oz Delay, nei-
ther shall this saint, oz that
Martier helpe vs, be they ne-
uer so holy, neither shall our
ignozaunce saue vs from dā-
nation. But yet wylful blind-
nes, & obstinate ignozaunce, *Wylful syn*
shal receiue greater punish-
mēt, & not without iust cause, *is þ greatest,*
Then shall it be knowen who
hath walked in the darke, for
al thinges shal appere mani-
fest, befoze him. No mannes
deedes shalbe hidden, no, nei-
ther wordes, nor thoughtes: *þora tell.*
the pooze & simple obseruers
of Goddes cōmaundementes
shalbe rewarded with euerla-
styng life, as obedient childre
to the heauenly father. And
the transgressours adders, & *Rewarded*
synners,
diminishers

The Lamentacion

Prater,

diminishers of þ law of God,
shall receiue eternal dainna-
cion, for they? iust rewarde.

I beseeche god we may escape
this feareful sentence, and be
found suche faythful seruañ-
tes, and louyng childzen, that
we may heare þ happpe, com-
fortable, and most ioyful sen-
tence, ordeined for the childre
of God, whiche is : Come hi-

Math, xxv, ther ye blessed of my father,
and receiue the kyngdome of
heauen, prepared for you be-
fore the beginnyng of the
worlde : Unto the father, the
Sonne, and the holy Gost
be al hono? & gloze world
without ende.

Amen.

Finis.

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don in Fleteftrete at the figne of the
Sunne ouer agaynst the conduyte
by Edvuarde V Whitchurche
The, xxviii, day of Marche
the yere of our lorde.

M. D. XLVIII.

Cum priuilegio ad impre-
mendum folum.